TWELVE

SERMONS,

PREACHED

BY

Mr. Henry Smith,

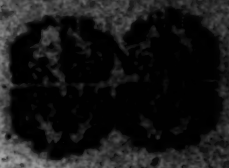
WITH

Prayers, both for the Morning and Euening thereunto adioyned.

And published by a more perfect Copy than heretofore.

Pr. 28. Vers. 13.

He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them, shall haue mercy.



LONDON,

Printed by *Iohn Haviland* for *George Edwards*

1632.

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18

To the right Noble Lord, the Lord EDWARD, Earle of *Bedford*, Grace and Peace from the Lord.

AS the little Bee gatheretth not Hony for her selfe alone, but for others; so, right Honourable, I am bold to present your good Lordship with my Choice, my Care, and the Issue. The first, your Honourable selfe, or rather as you are the hope of the reviuing of your vndoubted Noble Grandfather & Father: so my hearty wel-wishing (together with the Prayers of all the Godly) is, that what the Almighty graced them with, in you may be redoubled. The Second is, the Fountaine whence the first had his streame, and being in me (as a member of the Church) what I wish to the same assured Assembly of Gods People, I leaue to the alone determiner of all Controuersies whatsoeuer. The last I commend to the only direction of the Lord. Now as the faithfull disposer of Gods truth, was I manlinked vnto me in assured friendship whilst he liued: so I hauing with care long sithence collected these his Sermons together, doe now with singlenes of heart present the same to your Lordship, & herewith am prest to performe all such duties to your Honour, as God shall enable me vnto, both in prayer for your health and increase of zeale to the maintenance of his poore Flocke, which I hope is the only aime & end of all your Honourable purposes. Thus with all other graces, I most heartily desire that Father of Light to enrich you in this life, and after this to blesse you with immortality in that place of rest for euer.

The Choice.

The Care.

The Issue.

Your Lordships to command,

W. S.

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THE SINNERS CONVERSION.

THE TEXT.

Luke 19. Verses 1, 2, 3, 4, 5.

1. *Now when Iesus entred and passed therow Iericho.*
2. *Behold, there was a man named Zacheus, which was the chiefe receiuer of the Tribute, and was rich.*
3. *And he sought to see Iesus, who he should be, and could not for the preasse, because he was of a low stature.*
4. *Wherfore he ran before, & climbed vp into a wild Figtree that he might see him, for he should come that way.*
5. *And when Iesus came to the place, he looked vp, and saw him, and said vnto him, Zacheus, come downe at once; for to day I must abide at thine house.*

IN the end of the Chapter before going, we may see how Christ healed a man, blind in his bodily sight, namely, *Bartimeus*, whereby he sheweth himselfe to be the Physitian of the body: Here we shall see how he cured one blinde in minde, namely, *Zacheus*, whereby he sheweth himselfe to bee the Physitian of the Soule, and therefore the Sauiour of the whole Man. Ephes. 5. 23.

In speaking of *Zacheus* and his Conuersion, we will obserue foure Circumstances: First, the place where hee was

called, which was Iericho: Secondly, the perſon that was called, *Zacheus* the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

The firſt Circumſtance.

FIrſt, therefore for the place where he was conuerted, it appeareth to be Iericho, a City not farre diſtant from Ieruſalem. It was ſometimes a notable City, till it was ſubuerted and ruinated by the Lords Champion *Ioſua*. It was builded againe in the dayes of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the reſt of that Holy Land, vnder the Turkiſh Empire. Vnto this Iericho, the Lord of Heauen and Earth vouchſafeth to come in the likeneſſe of a Seruant. And as *Ioſua* compaſſed Iericho ſeuen times, minding to deſtroy it, ſo Chriſt the true *Ieſus*, reſorted oftentimes to Iericho, minding to ſaue it. But as in the deſtruction of Iericho, *Ioſua* ſpared none but *Rahab* the Harlot: ſo Ieſus in his iourney to Iericho, conuerted none but *Zacheus* the Publican. When *Ioſua* had conquered and razed Iericho, he ſowed Salt in it to make it barren, and curſed him that ſhould attempt to build it vp: yet in this barren ſoile Chriſt hath his ſpirituall Harueſt, and in this curſed City hee hath a Holy Temple, a bleſſed building. Samaria that wicked City, affoordeth many that beleeue in Chriſt, *Iohn* 4. 39. And out of Galile, from whence they thought no good thing might come, *Iohn* 1. Verſe 46. Chriſt called diuers of his Apoſtles: and euen in Iericho this curſed City, Chriſt hath a rich man that is to be ſaued. In euery place Chriſt hath his choſen. There is neither Iew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is in all, to all that call vpon him, *Rom.* 10. 12.

Ioſ. 6.
1 *Reg.* 16 34.

Iohn 7. 52.

The ſecond Circumſtance.

NOw followeth the deſcription of *Zacheus*, which is moſt plainly and fully ſet forth vnto vs. The holy Ghoſt ſpeaking of *Zacheus*, and his Conuerſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould be conuerted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Conuerſion of *Zacheus*, theſe three ſhould bee conuerted at once.

Zacheus was a Gentile: a maruell to ſee a Gentile become a Iew, that is, to beleeue in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chiefe Cuſtomer to giue ouer his Office: and hee was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and Superſtition. Chriſt going to Ieruſalem, conuerteth a Gentile, to ſignifie the calling of the Gentiles: hee conuerteth a Publican, to ſhew that notorious Sinners may hope to bee ſaued, if they repent and amend, as *Zacheus* did. Hee conuerteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heauen. *Rom.* 2. 28. *Matth.* 19. 23.

He was called *Zacheus* before his Conuerſion, but hee was neuer truly called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt; but his life was ſubtile, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices eftentimes are ſhrouded in the habits of vertue, like *Æſops* Aſſe maſking in the Lions skinne, till his long eares detect his folly, or like the Crow that is deckt in other Plumes, till euery Bird doe plucke his feather.

Zacheus by his Profession was a Publican, and therefore much detested of the Iewes: for the Publicans were Romane Officers, appointed to gather and receiue publike Custome or Tribute of the Iewes, who were at that time in subiection to the Romans. And amongst these Officers, *Zacheus* was the Chiefe, and (as it seemeth) Ouerseer of the rest that were in Iericho, and therefore in chiefe hatred among the Iewes, as one that chiefly fauoured the Romans tyranny, and serued to abridge their Countrey liberty, which ought not to be subiect to any Nation.

Besides, hee contemned the Ceremonies of the Iewes, and regarded not their Religion, nor liued after their Law, and therefore with the rest of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap.* 18.

Thus was he hated for his Profession, because hee was a Publican; and for his Religion, because he was a Heathen. Yet was hee beloued for his wealth, for rich men haue many friends, *Prouerb.* 14.20. And though they doe neuer so wickedly, yet haue they some to take their parts. If they speake neuer so proudly, yet are there some to praise their saying, *Eccles.* 13.23.24.

Zacheus was a Publican, and therefore rich: for Publicans must needs be rich, and Vsurers will bee wealthy. But rich Publicans make poore Princes, and wealthy Vsurers make many Beggers. In euery Prouince there were many Publicans, and therfore much poore people in euery place: for where there bee many Caterpillers, the fruit is soone consumed; and where there be many Extortioners, Beggers must needs abound.

Deut. 15. By the Law of God, there might be no Beggers in Israel: but when so many Publicans were suffered to receiue Tribute of the Iewes, contrary to Gods Law, no marueil though so many sate and begged, contrary to Gods Law, *Luke* 18. *Iohn* 9. *Acts* 3. By the Law of God

God, there ought to bee no Beggers among Christians, *Psal.* 32. 25. But when so many Vsurers are tolerated in a Christian Common-wealth, contrary to the Law of Christ, *Luke* 6:35. no maruell, though we haue so many Beggers, contrary to the mind of Christ, *The poore* (saith Christ) *shall haue alwayes with you, and when you will, you may doe them good:* and we shall be sure to haue the poore amongst vs alwayes: but wee must make such good prouision for them, that they be not faine to beg their bread. *Leuit.* 35. 36, 37. *Marke* 14. 7. *Psal.* 37.

Thus was *Zacheus* rich to himselfe, for hee was a Publican, but hee was rich toward God also, for hee had a desire to see Christ. Almighty God *who was rich in mercy,* *Ephes.* 2. hath so inspired his heart with the desire of heauenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seeke for heauenly treasure. Hee now forgetteth what his Profession is, and begins to bee of a new Profession: and hee whose heart was wholly set vpon earthly profit, is now like old *Simeon,* most desirous to see his Sauiour. The Tetrarch *Herod* desired to see Christ, and despised him when hee saw him, *Luke* 23. 8, 11. but *Zacheus* the Publican desired to see Christ, and reioyced when hee saw him, like *Abraham* that desired to see the day of Christ, *Iohn* 8. 56. And therefore of the seruant of Satan, *Zacheus* is now become the Childe of *Abraham,* which reioyced to see the Day of Christ. Happy were his eyes that saw so blessed a sight, for many Prophets and righteous men haue desire to see and to heare those things, that *Zacheus* both saw and heard, and could not see nor heare the same. If *Iacob* thought himselfe happy, if that hee might see his sonne *Ioseph* before his death, then surely thrice happy *Zacheus,* whose hap it was, not onely to see (as *Iacob* did) but to reioyce (as *Mary* did) in Christ his Sauiour. *Luke* 10. *Genes.* 45.

As *Zacheus* was desirous to see Christ in earth, so I would

would haue the rich Men of our time, deſirous to ſee Chriſt in Heauen. For although with the eies of our body we cannot ſee Chriſt as *Zacheus* did, yet with the eyes of our Faith we may behold him as *Stephen* did, *Acts 7.* But if our Faith be ſo weake-ſighted, that wee cannot ſee Chriſt, yet let vs haue a deſire to heare Chriſt in his word, whereby our Faith may be increaſed: for faith comes by hearing the Word of God. And as the Queene of the South deſired to heare the wiſdome of *Salomon*, ſo let vs bee deſirous to heare the wiſdome of Chriſt our Sauiour.

Ioh. 20. 31.
Rom. 10.

King *Salomon* left ſome bookes in writing, wherein is ſeene ſome part of his wiſdome; and Chriſt our King hath left vnto vs his moſt ſacred Word, as it were a taſte of his wiſdome, ſufficient matter for our ſaluation: this is that heauenly food, *Mat* 4. 4. whereby our ſoules are fed vnto eternall life; let vs therefore labour for that heauenly food: and as the Iſraelites were carefull to gather *Manna* to ſuſtaine their bodies, ſo let vs bee as carefull to heare the Word to feed our ſoules. The People in the time of Chriſt, *Iohn* 6. 24. tooke great paines to follow Chriſt both by Land and Sea: and many now adayes (I confeſſe) are very forward to follow his faithfull Miniſters: but as they followed Chriſt ſo faſt to fill their bellies, ſo theſe frequent Sermons for faſhion to ſerue the time.

1 Reg. 10.

Exod. 19.

Zacheus is deſirous to ſee Chriſt: a godly care; but yet hee could not obtaine this purpoſe: a thing common; for euery one that hath any good motion, hath alwayes ſome hinderance to croſſe the ſame; and *Zacheus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, and his little ſtature. Whereof the former, that is, the multitude, is alwayes wont to bee an enemy to thoſe that would come to Chriſt. This hindred the blinde man from receiuing his ſight, *Luke* 18. for the people rebuked him that hee ſhould hold his peace, till Chriſt called him and opened his eyes. This hindred

Iohn 6. 26.

Two impediments.

hindered them that brought the man ſicke of the palſie, *Mar.* 2. for they could not come at Chriſt for the preaſe till they vncouered the roofe of the houſe, and let downe the bed wherein the ſicke of the palſie lay.

This hindered the healing of the Deafe and Dumbe, *Mar.* 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindered the raiſing of the Rulers daughter, *Mat.* 9. till Chriſt had thruſt out the Minſtrels and the multitude, and then reſtored the Maid to life. Finally, this hindered *Zacheus* here from comming vnto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwayes a multitude that is prone to euill, doth withdraw and hinder vs from approaching vnto Chriſt: and therefore we muſt not follow a multitude to doe euill, nor decline after many, to ouerthrow the truth, *Exod* 23.

The ſecond impediment that hindereth *Zacheus* from ſeeing Chriſt, is his little ſtature. Hee was ſo low of ſtature, that hee could not ſee Chriſt aboue the multitude: but Chriſt was aboue the multitude, and therefore could ſee *Zacheus*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *Dauid* before *Eliab* his eldeſt brother, becauſe hee findeth in him a better heart to ſerue the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that he could not ſee Chriſt: but many amongſt vs are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lamenеſſe, nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more ready to follow their ſport and paſtime, than to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſte to ſee commo-

1 *Sam.* 16. 7.

1 *Sam.* 16. 12.

dity,

dity, but will scarce come out of doores to heare a Sermon?

Iohn 3.2. They come to Christ as *Nicodemus* came to Christ by night, as if they were ashamed to come to Church: but they run after profit, to get riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

2 *King.* 5.

Thus hath *Zacheus* two lets that he could not see Christ, the one in the people, the other in himselfe: and wee haue many lets to withdraw vs from Christ: some are externall, and without vs, as the inticements of the world; and some are internall and within vs, as the lusts of our owne flesh.

Esay 59. 2. The preasse of the people hindereth *Zacheus* from seeing Christ in his humility: and the multitude of our sins doe presse vs downe, that wee cannot see Christ in glory. *Zacheus* was a man of little stature, & that hindred him from seeing Christ in earth; and wee are men of little faith, and that is the cause we cannot behold Christ in heauen.

Though *Zacheus* was a man of little stature, yet it appeareth that hee was not a man of little wit. For when he could not come to the sight of Christ for the multitude, hee had the wit to runne before, and to climbe vp into a Tree, to obtaine his purpose. And for the most part it falleth out, that men of low stature, are men of high conceit, and the shortest bodies, haue the sharpest wits, God so prouiding, that the defects of their bodies might bee supplied with the gifts of their minde. Now *Zacheus* that before was loth to moue his foot from the Custome-house, for losing his profit, begins to run after Christ for feare of a greater losse, like *Elisha* that left his plowing, and ran after *Elias* to follow his new vocation. But *Zacheus* doth not onely run, but also climbe vp into a tree to see Christ: A strange thing, that *Zacheus* a rich man, and a chiefe Customer, should behaue himselfe so childishly in the sight of so great a multitude: but the desire hee had to see Christ, made him

1 *King.* 19.

forget

forget himselfe, and to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the World, and their owne liking. If Christ himselfe were content to leaue the glory which hee had with his Father, to come downe to vs, shall not wee be content to leaue the reputation which wee haue with men, to goe vp to Him? Luke 15. 2.

But alas, where is there any almost that preferreth not the fruition of this earthly Prison, before the possession of that Heauenly Mansion? and had rather hazard the hope which they haue of eternall glory, than leese the present enioying of their fading pleasure?

The ambitious man hunteth after Honour, and will not leese an inch of his estimation. The couetous man seekes after profit, and comes (like *Iudas*) all lost that comes not to his bag. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicity. Thus euery man makes his Heauen of that wherein he most delighteth, and is content to take great paines to accomplish his foode desires. But here *Zacheus* is of another mind: for being a publike Officer, he climbes into a tree, which stood not with his grauity: and being a rich man, he runs to see Christ, which was not for his worldly profit; yea hee takes great paines to see Christ, not respecting his easie or pleasure. Iohn 12. 6.

Thus must we be affected, if we desire to come to Christ, that neither honours, nor preferment, nor profit, nor pleasure, nor kindred, nor friends, bee able to hold vs backe. We must be readie not onely to run, but also to climbe (if need require) as *Zacheus* did; that is, to take some paine and trauell to haue a sight of Christ.

The Queene of the South vndertook a great and tedious iourney to heare the wisdome of *Salomon*, but we are loth to take any paine to heare one that is greater than *Salomon*. Mat. 12. 42. Luke 14. 29. 1 King. 10.

The

1 Chron. 29. 9. The people in *Dauids* time brought so much treasure and so many gifts to the building of Gods Temple, that the Priests were faine to bid them cease: but a great part of the people in our time, are so sparing of their paines and cost, that they thinke that time very mis-spent, which is implyed in the seruice of God; and that money ill bestowed, which is giuen to the maintenance of his Ministers.

When *Zacheus* could not see Christ for the multitude, hee climbs into a tree, that groweth in the way where hee was to passe, that from a tree, he might behold Him, which was to suffer on a tree for mans saluation: So when we cannot draw neere to Christ, by reason of our sinnes that presse vs downe, we will climbe vp by a liuely faith, which is the Tree of life, that groweth in the way to Eternall Life, that so, with the eies of our faith, we may behold him that died for our sinnes vpon a tree.

Mat. 21. 1. It was a wilde Fig-tree that *Zacheus* climbed, but not like that vnfruitfull one which our Sauiour cursed: for this bare most precious fruit, euen such as Christ himselfe vouchsafed to plucke. A happy tree that bare such precious fruit as *Zacheus* was; but thrice happy *Zacheus* that so happily climbed on that happy tree.

This tree grew in the way that Christ was to passe, for else *Zacheus* might haue climbed to no purpose: So if we desire to finde Christ, we may seeke him in the way where he hath promised to shew himselfe vnto vs, that is, in his holy Temple; where his word is duly preached, and his Sacraments reuerently administred: for where two or three Mat. 19. 20. be gathered together, hee hath promised to bee present amongst them.

The

The third circumstance.

When Christ came to the place, he looked vp and saw Zacheus.

As *Zacheus* ranne before Christ, so Christ followed after to see *Zacheus*. Satan for his part *went about like a roaring Lion, seeking to deuoure him*; but Christ for his part goeth about like a good Sheepherd, minding to saue him. And although Satan a strong armed man had taken some possession in the heart of *Zacheus*, yet Christ a stronger than hee, commeth vpon him armed, and taketh from him his Harneise wherein hee trusted, and rescueth his spoile.

1 Pet. 5. 8.

Iohn 10.

Luke 11. 21.

Christ commeth to the place where *Zacheus* was, because otherwise it had beene vnpossible for *Zacheus* to come to his presence: for vnlesse the Lord vouchsafe to come vnto vs, wee cannot attaine to the presence of God. As no man might haue any accesse to King *Assuerus*, except he stretched out his golden Scepter: so no man may come to Christ, vnlesse he be called by the golden Scepter of his sacred Word.

Hest. 4.

Christ looked vp and saw Zacheus, before *Zacheus* could looke downe to behold him. Thus doth the Lord preuent vs with his Mercy, whom he might cast off in his Iustice: and if he perceiue in vs a willing mind to come vnto him, he is content to come first vnto vs, and like that good Father, *Luke* 15. to behold vs while wee are yet a great way off, and to haue compassion on vs.

When *Iobs* three friends, that came to visit him in his great calamity, lift vp their eyes a farre off, they knew not *Iob*, because he was so sore afflicted. But Christ, who is the mirrour of true friendship, cannot so soone forget his friends, howsoeuer they bee disguised. Hee knoweth his owne sheepe wheresoeuer he seeth them, *Iohn* 10. whether

Iob 2. 12.

ther they be vnder the Fig-tree, as *Nathaniel* was, or vpon the Fig-tree, as *Zacheus* was, he hath respect vnto them. And if they haue a desire to seeke, they shall be sure to find, *Mat.*7. And if they labour and are heauy laden, he will refresh them, *Mat.*11. Christ is now come to the place where *Zacheus* is to be called; and as *Abraham*, *Gen.*22. lift vp his eyes and saw in the Bush a Ramme that was to bee sacrificed, so Christ lifting vp his eyes, saw in the tree *Zacheus* the Sinner that was to be conuerted. And now begins the conuersion of *Zacheus*, for now Christ begins to speake vnto him.

Zacheus desired onely to see Christ, but now Christ calleth him by name, and offereth his owne selfe vnto him. This was more than *Zacheus* expected, and yet no more than Christ vouchsafeth, namely to giue more than is desired. The sicke of the Palsie that asked health, obtained also forgiuenesse of sinnes. *Salomon* desired wisdome, and the Lord gaue him wisdome, & abundance of wealth beside. *Iacob* asked but meat and clothing, and God made him a great rich man. And *Zacheus* desired onely to haue a sight of Christ, and was so happy as to entertaine him into his house.

Iohn 1. *Luke* 5. 1 *King.*3.12,13. *Gen.*28.20.

*Rom.*10.12. *Ephes.*3.4. *Ier.*29.

Thus the Lord that is rich in mercy to all that call vpon him, vseth oftentimes to giue more than we aske: and hee that is alwayes found of them that seeke him with their whole heart, is found also sometime of Gentiles that knew not God, *Esa.*65.1. Let vs therefore that were sometimes seruers of the Gentiles, seeke the Lord, as *Zacheus* did while he may be found, & call vpon him while he is nigh. He will be found of them that seeke him heartily, and is nigh to all them that call vpon him faithfully, *Ps.*145.18.

*Rom.*10.20. *Esay.*55.

Zacheus, make haste and come. Now Christ begins to call *Zacheus* from the tree to bee conuerted, as God called *Adam* from among the trees of the Garden to be cursed, *Gen.*3. Before, *Zacheus* was too low, and therefore

was

was faine to climbe, but now he is too high, and therefore he muſt come downe. And we (for the moſt part) are either too high, or too low; too hot, or too cold; too quicke, or too ſlothfull in the Lords buſineſſe. Sometime wee flocke together to heare a Sermon, like the people, *Luke* 5. that preſſed vpon Chriſt to heare the Word: and anon we run to ſee ſome pleaſant paſtime, like the Athenians, whoſe eares alwayes itched to heare ſome newes. *Act.17.*

Who make more ſhew of Conſcience and Religion, than they that ſhew themſelues moſt irreligious and vnconſcionable? Who ſeemed more confident and valorous in Chriſt his cauſe than *Peter*? and not long after, who more traiterous and faint-hearted? *Mat.26.*

Many can ſay with *Peter*, that they will not ſticke to die before they will deny Chriſt, but when it comes to the triall, they are ready to abiure Chriſt and his Religion, before they will hazard either life or liuing.

He that will come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our Saluation) are moſt dangerous, and Repentance may not bee deferred. *We muſt make no tarrying to turne vnto the Lord, nor put off from day to day, leſt the wrath of the Lord breake forth ſuddenly, And we be deſtroyed in our ſecurity, & periſh in the time of vengeance.* When the Lord is minded to doe vs good, hee will haue vs come quickly, like *Ioſeph*, *Geneſis* 45. 9. that in the time of famine would haue his Father *Iacob* to come downe quickly vnto him, to ſoiourne in Ægypt, where there was ſome plenty of food. *Eccleſ.5.7.*

As the Children of this world are very nimble to worke wickedneſſe, ſo the children of light ſhould bee as nimble to follow goodneſſe. *Iudas* was nimble to betray Chriſt, *Iohn* 13. 27. and the bad debtors, *Luke* 16. could ſit downe quickly to miſ-reckon their Creditor: ſo let vs come quickly to heare of Chriſt, that Chriſt may accept

of vs quickly: let vs be nimble to make our account before, that we doe not (like the foolish builder) come short of our reckoning.

Luke 14.28.

But why must *Zacheus* come downe so hastily? Euen to entertaine Christ into his house: *for to day* (saith Christ) *I must abide with thee.* This was ioyfull newes to little *Zacheus*. Not long before he wanted means to see Christ, but now he hath opportunity to entertaine him into his house.

There was more humanity in Christ than in *Zacheus*: for if Christ had not bidden himselfe to dinner, he had not beene bidden for *Zacheus*: So if Christ doe not offer himselfe vnto vs in his afflicted members, hee may goe long enough before wee will offer him any entertainment. As often as the poore craueth any releefe at our hands, let vs imagine that Christ asketh something of vs: but as *Zacheus* must entertaine him presently, without delay, so let vs be ready to helpe them presently, because they stand in need of present helpe. And as hee must receiue Christ into his house; so wee must make account to receiue his needy members into our houses. And as the vniust Steward procureth himselfe friends with his Masters goods; so let vs make the poore to bee our friends, by our beneficence and bounty towards them, that so receiuing them (when they haue need) into our earthly houses, they may receiue vs, when we stand in greatest need, into euerlasting Habitations.

Mat. 25.40.

Luke 16.

They that were inuited to the Mariage, *Matth.* 22. refused to come; but Christ is content to come to *Zacheus* house before hee was inuited. Wherein also hee sheweth his great humility, in comming before hee was requested, as they bewrayed their great arrogancy, in refusing to come being solemnly bidden. It was a part of great humility, that hee that was most free from sinne, would vouchsafe to come into a Sinners house: but it was a signe of greater humility, that he would bewray his

great

great necessity, and seeke for succour at a Sinners hand.

Alas, poore humble Sauiour, who though thou bee Lord of Heauen and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, hast not whereon to lay thy head. *Mat.* 8.

How iustly did thy Prophet *Ieremy* wonder at thy humble pouerty, saying, *O thou hope of Israel, the Sauiour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Son of God vouchsafeth to come, and that vnrequested to a sinfull mans house; a speciall fauour: but hee disdaineth not to make his necessity knowne vnto him: O strange humility! Here therefore appeares the singular humanity and great humility of Christ to sinfull men: hee offereth himselfe to be their Guest, if he finde them willing to entertaine him for their Guest. And *Zacheus*, no doubt, was willing to entertaine him: for although Christ heard not the voice, yet hee heard the affection of *Zacheus* inuiting him to dinner. *Ier.* 14.

As therefore *Zacheus* was willing to receiue Christ into his house, so let vs be ready to receiue him into our hearts. For as Christ said to *Zacheus, This day I must abide at thy house*: so hee saith to euery one of vs: *This day I must abide in your hearts.* Wherfore, as the Prophet *Dauid* saith, *Open your gates, that the King of glory may come in*: so I say vnto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached vnto you; and who knowes whether he shall liue to heare it the next Sabbath? *To day therefore, if you will heare his voice harden not your hearts*, as did the Israelites, lest if you harden your hearts, his voice be heard no more amongst you. *Psal.* 24. *Psal.* 95.

This day you may gather this heauenly Manna, as the Israelites might gather their Manna six dayes together: but to morrow (perhaps) and six dayes after, you may *Exod.* 16.

not gather it, as on the ſeuenth day Manna might not bee found.

1 Reg. 19. The Lord grant that you may gather ſufficient food for the ſuſtentation of your ſoules, that as *Elias* the Prophet iourneyed in the ſtrength of the meat that the Angell brought him, euen vnto Horeb the Mount of God: ſo you in the ſtrength of this ſpirituall meat which here I bring you, may bee able to paſſe through the dangerous wayes of this troubleſome World, vnto Gods holy Mountaine, the Hauen of all happineſſe: whither he bring vs, that hath dearely bought vs with his precious bloud, euen Chriſt Ieſus the righteous: to whom with the Father and the holy Ghoſt, three perſons and one God, be giuen all glory and maieſty, world without end.

Amen.

THE

THE SINNERS CONFESSION.

The Text.

Luke 19. Verses 6, 7, 8, 9.

6. Then he came downe hastily, and received him ioyfully.

7. And when all they saw it, they murmured, saying, that he was gone to lodge with a sinfull man.

8. And Zacheus stood forth, and said vnto the Lord: Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any by forged cauillation, I restore him foure-fold.

9. Then Iesus said vnto him, This day Saluation is come vnto this House, forasmuch as he is also become the Sonne of Abraham.

YOu heard the last Sabbath, how *Zacheus* the Publican was called to be a Christian: now you shall heare the fruits of his Conuersion. No sooner had Christ called him from the tree, but that he came downe hastily, and received him ioyfully.

This was the fruit which it had in the heart of *Zacheus*, namely obedience to the

voice of Chriſt: a fruit more pretious and acceptable vnto God, than the moſt pleaſant fruits which Eden yeelded, and a ſacrifice more ſweet & acceptable, vnto him, than all the Sacrifices which the Law required. This is the Sacrifice wherewith the Lord is pleaſed, euen when his voice is obeyed, 1 *Sam.* 15.22. The voice of the Lord is a glorious voice, and mighty in operation, diuiding the flames of fire, and ſhaking the Cedar trees. So the voice of Chriſt is a glorious voice, his voice is mighty in operation, diuiding the Soule and the Spirit, and ſhaking *Zacheus* from the wild Fig-tree wherein he had climbed.

Pſal. 29.

Heb. 4.12.

Mat. 8.

The ſame God, to whoſe command the Winds, the Sea, the Deuils, and Death it ſelfe obey, here commandeth *Zacheus* to come downe at once, and hee commeth downe haſtily to receiue him into his houſe, and hee receiueth him ioyfully. As *Zacheus* could not come at Chriſt till hee was called, ſo no man can come to Chriſt except the Father draw him. And as *Zacheus* could not chuſe but come when hee was called by the voyce of Chriſt, ſo when any man is called effectually by the preaching of the Goſpell, hee cannot chuſe but come to Chriſt, for where there is an effectuall calling, there is Grace giuen alſo to obey the ſame, *Rom.* 8. 30. The Lord is faine ſometime to call vs often, becauſe wee know not the voyce of him that calleth vs, as he called *Samuel* three times before he anſwered; becauſe at that time *Samuel* knew not the Lord, 1 *Sam.* 3. 7. But as ſoone as hee vnderſtood that it was the Lord that ſpake vnto him, hee replyed preſently, *Speak on, Lord, for thy Seruant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yeeld their obedience, the eare listeneth, the tongue confeſſeth, the heart beleeueth, the head deuiſeth, the hand performeth, the foot runneth, the eye directeth, and all concurre, *To doe thy will, O God, Pſal.* 40.7.

Iohn 6 44.

Such

Such and ſo effectuall is the voyce of Chriſt in the hearts of his choſen, that it maketh *Saul*, of a bloudy perſecutor, to become *Paul*, a painefull Preacher; it cauſeth *Peter*, of a ſilly Fiſherman, to become a catcher of men: and *Zacheus* here, of a vile Publican, to become a zealous Chriſtian. And ſuch alſo is the nature of the Word preached, whereſoeuer it pleaſeth the Lord to giue ſucceſſe and increaſe thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to ſaue ſuch as are ordained to eternall life, *Acts* 13. This is the power of the Word of God, euen to cauſe a conſenting to the truth thereof; and this is the property of the children of God, to yeeld all obedience to the Word of God. As ſoone as Chriſt called *Zacheus*, he comes downe preſently, like the light in the Creation, that was made as ſoone as God ſaid, *Let there bee Light.* Here therefore of *Zacheus* that obeyed the voice of Chriſt let vs learne obedience to the voice of Chriſt, for as Chriſt bidden *Zacheus* to come downe becauſe hee was too high: ſo hee ſaith to euery one of vs, *Come downe*, becauſe we are too high-minded. But with vs the voice of Chriſt is not ſo effectuall as it was with *Zacheus* for he was content to come downe at the firſt bidding, but wee muſt bee often bidden to beware of Pride and Ambition, and yet wee will ſtill be climbing. There are few ſo high that are content with their calling: but as *Haman* was alwayes aſpiring till he came to the Gallowes, ſo many amongſt vs are alwayes climbing till we catch a fall.

Acts 9.

Mat 4.

1 *Cor.* 3. 7.

Rom. 1.

Heſt. 7.

Againe, as Chriſt ſaith to *Zacheus*, *To day I muſt abide at thy houſe*: So Chriſt ſaith to vs, To day my poore afflicted members ſhould receiue ſome ſuccour at your hands. But as the Prieſt and the Leuite, *Luke* 10. paſſed by the wounded man, leauing him halfe dead, ſo we (for the moſt part) paſſe by our needy Brethren, leauing them vnreleeued. Thus are wee euery way diſobedient to the

voice of Christ. He teacheth vs to bee humble as hee himſelfe is, *Matth.* 11. 29. and wee wax proud and inſolent as Satan is. Hee willeth vs to bee mercifull, as our heauenly Father is, *Luke* 6. 36. and wee are cruell and vnmercifull, as the rich Glutton was, *Luke* 16. This is the cauſe why the Earth deceiueth and rendereth not her fruit, *Eſay* 24. 5. This is the cauſe why the ſword deuoureth abroad, and the peſtilence deſtroieth at home, *Deut.* 28. 15. *Lev.* 26. 24, 25. and in a word, this is the cauſe of all the miſchiefes and calamities that are threatned, euen becauſe wee are obſtinate and rebellious againſt the Lord, we are vndutifull and diſobedient to the voice of Christ, that calleth vs ſo louingly to come vnto him, *Mat.* 11. 28.

Zacheus was called but once, and hee commeth quickly: but wee are called oftentimes, and almoſt euery day, and that by the voice of Christ himſelfe. *For hee that heareth you* (ſaith Christ) *Luke* 10. 16. *heareth me*: and yet we cannot finde the way to Christ. The Word of God which is the Lanterne vnto our feet, and the light vnto our paths, *Pſal.* 119. hath beene plainly and plentifully preached amongſt vs theſe many yeares, and yet many amongſt vs haue not yet learned to come to Christ. *Zacheus* comes quickly when Christ calleth him: let vs therefore learne of *Zacheus* to come quickly when Christ calleth vs. Wee muſt be quick in the Lords buſineſſe, for God cannot abide Loiterers ſtanding all the day idle, *Mat.* 20. and as he eloueth a cheerefull giuer, 2 *Cor.* 9. 7. ſo he liketh a cheerefull follower.

It followeth therefore that *Zacheus* receiued him cheerefully. Still *Zacheus* is a Receiuer: before he was a Receiuer of Cuſtome, now hee is a Receiuer of Christ. *Zacheus* receiued Christ two wayes: firſt, into his heart, when hee deſired to ſee him: and then into his houſe, when hee gaue him Hoſpitality. Many receiued Christ to houſe, but not into their heart, and therefore receiued

him

him grudgingly ; but *Zacheus* receiued Chriſt firſt into his heart, and then into his houſe ; and therefore receiued him ioyfully. Of *Zacheus* his ioyfulneſſe, we muſt learne to be ioyfull, when we do any thing for the cauſe of Chriſt: we muſt be glad to harbour Chriſt in his members, as *Zacheus* was glad to harbour Chriſt himſelfe. As before in comming downe from the tree, *Zacheus* ſhewed his obedience; ſo here in receiuing Chriſt into his houſe, he ſheweth the loue that he bare vnto him. If *Zacheus* had not loued Chriſt, he might haue ſent him to ſome common Inne. But *Zacheus* is content to receiue Chriſt in his owne houſe; yea hee reioyceth to haue gotten ſo good a Gueſt, like *Abraham*, that vſed to ſit at the doore of his Tent, and reioyced to entertaine Strangers that went by the way: and therefore, though *Zacheus* were a Gentile borne, yet herein hee ſhewes himſelfe the childe of *Abraham*, becauſe hee doth the workes of *Abraham*, *Iohn* 8. *verſ.* 39. So did *Abraham*, and ſo muſt we doe, if we will ſhew our ſelues to bee the Children of *Abraham*. *Gen.* 18.

When *Abraham* thought onely to haue entertained men, hee receiueth the Angels in the ſhape and likeneſſe of men : and when *Zacheus* thought to entertaine the Sonne of man, hee receiueth the Sonne of God himſelfe. Let vs therefore (as the Apoſtle willeth vs) *Heb.* 13. 2. be mindfull to entertaine Strangers, foraſmuch as thereby ſome haue receiued Angels into their Houſes vnawares. And why ſhould wee not hope to entertaine the like, or better Gueſts, if wee bee giuen to Hoſpitality, as thoſe godly Fathers were ? For as the Angels came to them in the likeneſſe of men : ſo Chriſt himſelfe comes to vs in the likeneſſe of a poore man, of a lame man, and of a blinde man ; and when he commeth, he commeth hungry, or thirſty, or naked, or harbourleſſe, or ſicke, or impriſoned : and happy are they that feed, or cloath, or harbour, or viſit him, when hee commeth thus afflicted. *Abraham.* *Gen.* 18. 3. *Gen.* 19. 3. *Luk.*

When

When *Abraham* entertained the Angell, hee was not onely buſie himſelfe, but his wife, and all his houſhold were carefull to make prouiſion for them; ſo when *Zacheus* receiued Chriſt into his houſe, his whole Family (no doubt) were no leſſe willing and carefull to entertaine Chriſt, than their Maſter was: and therefore not onely to *Zacheus*, but euen to his whole houſe Saluation is promiſed, becauſe the whole Family reioyced at Chriſt his comming. Let rich men learne of *Zacheus* to entertaine Chriſt in his needy members, and let rich mens Seruants learne of *Zacheus* Family, to ſhew themſelues mercifull like their mercifull Maſters, that they may receiue the reward of mercy and hoſpitality at the laſt day. *Come, ye bleſſed, for I was harbourleſſe, and ye tooke me in.* Generally as *Zacheus* receiued Chriſt: ſo let euery one that is able, bee glad to diſtribute to the neceſſity of the poore Saints: if we haue much, let vs giue plentifully: if wee haue little, let vs giue gladly of that little: if wee bee not able to giue a penny, yet haply wee may affoord a morſell of bread: if not that, yet there is none ſo needy, that cannot giue a cup of cold water: and euen ſo ſmall a gift ſhall not loſe his iuſt reward, *Matth.* 10. 41. *Zacheus* receiued Chriſt into his heart, but many amongſt vs are ready to driue Chriſt out, and to receiue Satan in ſtead of him: *Zacheus* receiued Chriſt into his houſe, but there are many rich men amongſt vs, that like *Dines*, *Luke* 16. will not affoord poore *Lazarus* the crummes that fall from their Table: but as the Damſell, *Acts* 12. opened not the doore for ioy when ſhee heard *Peters* voyce; ſo by contrary, theſe men for very griefe ſhut their gates, when they perceiue a Begger there. Finally, *Zacheus* was ioyfull when he entertained Chriſt, but many amongſt vs are ſorrowfull when they ſhould releeue the poore, like churliſh *Nabal*, 1 *Sam.* 25. that reuiled *Dauid*, when he ſhould haue releeued him.

Mat. 25.

So

So long as *Iob* proſpered, hee kept a worthy and a worſhipfull houſe, hee ſuffered not the ſtranger to lie in the ſtreets, but opened his doore to the Traueller that went by the way, *Iob* 31. 32. But now many Gentlemen of the Country are content to ſuffer the ſtranger, the Fatherleſſe and the Widow, not onely to lye, but euen to ſtarue and dye in the ſtreets with hunger and cold, and neuer receiue them to houſe or harbour, nor affoord them any releeſe or ſuccour. But as the voice of *Abels* bloud did cry *Gen.* 4. 10. from the earth to God for vengeance againſt his brothers cruelty, ſo the voice of the poore and their piteous cries, ſhall enter into the eares of the Lord, and their guiltleſſe bloud (which is powred forth in euery place without all compaſſion) ſhall pull downe haſty and ſudden vengeance from Heauen, vpon the heads of thoſe vnmercifull Cormorants, vnleſſe while this time of mercy laſteth, they ſhew mercy to their diſtreſſed Neighbours.

Thus you haue heard how *Zacheus* behaued himſelfe in entertaining of Chriſt: now you ſhall ſee the behauiour of the Phariſes in diſdaining at Chriſt. *When all they ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinfull man.* Before, they hated *Zacheus* for his vices, becauſe hee was couetous: now they enuy him for his vertues, becauſe hee was giuen to Hoſpitalitie. For the wicked will haue alwaies ſomething to finde fault with in the Children of God, like the Sonnes of *Iacob*, *Geneſ.* 37. that hated their Brother *Ioſeph* becauſe of his Dreames: and like *Saul* that vnhappy King, that enuied *Dauid* for his happy victories, 1 *Samuel* 18. 29. Thus the wicked when they cannot charge the godly with any grieuous crime, they begin to grudge at their well-doing: and therefore not onely *Zacheus* is hated for receiuing of Chriſt, but Chriſt is hated alſo for being his gueſt. When they could not accuſe Chriſt for ſinne, they accuſe him companying with ſinners: For they muſt ſtill bee accuſing

sing some or other, for one thing or other, like their father the Deuill, that both by name, *Reuel.* 12. 10. and by nature, *Iob* 16. 7. is a continuall accuser of the Brethren. It had beene the duty of the Pharises to haue receiued Christ, and made much of him as *Zacheus* did: but they are so farre off from entertaining him themselues, that it grieueth them to see *Zacheus* giue him entertainment. And surely such is the peruerse nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Iewes, *Act.* 13. 50. that would neither beleeue the doctrine which *Paul* preached, nor could abide that the Gentiles should bee brought to the faith of Christ. The High Priests thought themselues too high, to haue poore humble Christ amongst them: the Scribes and the Pharises, in their owne conceit were too good, too wise, and too holy to receiue him into their company: and not content to sequester and estrange themselues from Christ, they disdained also that he should be conuersant with Publicans and Sinners, as though he were not worthy to be conuersant amongst them.

Mat. 9. 13. If it were the office of Christ to conuert Sinners, why should the Pharises be offended at him, if hee were sometimes conuersant with Sinners to worke their Conuersion? If Christ were a Physitian to cure the sicknesse of the Soule, that is, to saue the people from their sinnes, why should the Pharises murmure at him for keeping of company with *Zacheus*, that was sicke in Soule? for as it is expedient for the Physitian to visit his Patients for their better recouery, so it was conuenient Christ should visit sinners for their speedy Conuersion. But as the Physitian that resorteth vnto sicke persons, is not straightway infected; so the Soules Physitian that conuerseth with Sinners, is not thereby polluted. And therefore as Christ performed his office, though the Pharises murmured

Mat. 9. 13.

mured: ſo let the Miniſters of God learne by this example, to performe their duties, though the wicked be offended. It was the office of Chriſt to call ſinners to repentance, yea, he came to call Phariſie Sinners, as well as Publican Sinners, if the Phariſes would haue confeſſed themſelues to be Sinners, as the Publicans did, but becauſe they ſtood ſo much vpon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounced ſo many woes againſt them, and preferreth the penitent Publican that truſted in the Lords mercy, before the proud Phariſie that truſted in his owne merits. *Luke* 18. *Mat.* 23.

Though *Paul* was a Phariſe, and the ſonne of a Phariſe, yet hee ſhameth not to confeſſe himſelfe one of the chiefe Sinners that Chriſt came to ſaue. So if the Phariſes that murmured at *Zacheus* would haue bin ſaued, they ſhould haue confeſſed themſelues chiefe Sinners as *Paul* did. They ſhould not haue accuſed Chriſt for keeping company with Sinners, but they ſhould haue accuſed themſelues for not keeping company with Chriſt. The iuſt man (ſaith *Salomon*) is the firſt accuſer of himſelfe; but the Phariſes are ſo farre from accuſing themſelues, that they began to accuſe *Zacheus* and *Chriſt* together. Thus the Phariſes of our time, that make Religion a cloake to couer their corrupt dealing, haue this property, to thinke other men to be hainous Sinners, and themſelues only to be righteous: inſomuch as they will not ſticke to ſpeake like that proud people, that was wont to ſay, *Depart from me, for I am holier than thou*; and like the preſumptuous Phariſie, *I thanke God, I am not as others are, Extortioners, Vſurers, Adulterers, Drunkards, or ſuch like, I ſanctifie the Sabbath*, which other men prophane. I frequent Sermons, which they neglect; I reuerence the name of God, which they blaſpheme: I pay tithe, which others with-hold: and faſt oftentimes; which they doe ſeldome, or neuer. Theſe were the ſpeeches of the Phariſes that liued in the time of Chriſt, whom he ſo often *Prou.* 18. *Luke* 18. *Iſa.* 65. 5. *Luke* 11. 44.

often calleth hypocrites; and these are the speeches of the hypocrites of our age, that seeme to liue after the straitest Sect of our Religion, *Act.* 26. They wash the outside of the cup & of the platter; that is, they iustifie themselues and seeme marueilous holy in the sight of men, which can discerne by the outward appearance onely: but vnto God that seeth and searcheth the secrets of the hearts and reines, they appeare like painted Tombs, full of dead men bones and all filthinesse: that is, they haue their inward parts full of rauening, and all kinde of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharises, you cannot enter into the Kingdome of Heauen*: So I say vnto you that except your righteousnesse exceed the righteousnesse of these Pharisaicall hypocrites, ye cannot be saued.

Luke 11.1. *Acts* 26.5. *Mat.* 12.25.27. *Mat.* 5.20.

These holy Pharises did vse to call the Publicans not Vsurers, nor Extortioners, as they themselues were; but by the generall name of Sinners, as though they themselues were free from sinne. Thus the Papists at this day doe vse to call the most sincere Professors of the Gospell, not *Lutherans*, *Caluinists*, *Zwinglians*, or *Protestants*, as they were wont to call them: but now they terme vs as heretikes, a name more odious than any other; whereas in the meane season they themselues are of all others the greatest Heretikes. So the Atheists of our time, when they cannot accuse the godly that are amongst vs, of Vsury, or Bribery, or Extortion, or Drunkennesse, or any such notorious sinne, they call them Hypocrites, which is the summe of all: when as in very truth they themselues doe best deserue that name: but it makes no matter what they call vs, neither are wee to be moued at their despightfull speeches: for as the bitter taunts of these murmuring Pharises could not hinder *Zachem* in his Conuersion: so the slanders, of these godlesse men, must not discourage the Seruants of God from their good profession. The

Pharises

Phariſes did *Zacheus* great wrong for calling him Sinner, when hee had repented of his ſinne: and the Atheiſts at this day doe greatly wrong the true Profeſſors, in calling them Hypocrites, which haue truly repented of their former ſinnes, and endeuour by all good meanes to lead a godly life. Therefore as *Zacheus* preferd his ſoules health before all their murmuring: ſo it behoueth vs to looke to our ſoules Saluation, notwithſtanding all the reproaches and ſlanders that are deuiſed againſt vs. And as the Phariſes might call *Zacheus* Sinner, but could not hinder his Conuerſion: ſo the malicious Worldlings may take away our goods or good names, yea, and our liues alſo: but cannot deprriue vs of our Saluation.

Wherefore, as our Sauiour ſaid to his Apoſtles, *Feare not them that can kill the body, and then can doe no more* ſo I ſay vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: ſeeke not to gaine the fauour of the World, for the whole World is not able to ſaue a Soule: but feare to offend him that is able to deſtroy body and Soule in Hell, and ſeeke to pleaſe him that is able to ſaue them both in heauen for euer. *Mat.* 10.

Now followeth another fruit of *Zacheus* Conuerſion: namely his good Confeſſion: for as hee beleeued with his heart vnto Righteouſneſſe, ſo hee confeſſed with the mouth vnto Saluation. When *Zacheus* was mocked of the Phariſes, it ſeemeth that hee ſhould ſtoope downe for ſhame: but when hee was thus reproued and reuiled by them, the Scripture ſaith, that hee ſtood vp, in ſigne of gladneſſe. As the Apoſtles went away reioycing, that they were counted worthy to ſuffer rebuke for the name of Chriſt: ſo *Zacheus* the Publican went forth reioycing, that hee was reproached for the cauſe of Chriſt. Before, *Zacheus* was a Publican, and therefore ſtood in ſinne very dangerouſly, like the houſe that is *Rom.* 10. 10. *Act.* 5.

builded

builded vpon the ſand, ready to be ouer-turned with euery Tempeſt: but now *Zacheus* is become a true Chriſtian, and therefore ſtands in righteouſneſſe very ſafely; like the
Luk.6.46. houſe that is built vpon a Rocke, free from any danger of falling.

Behold, Lord, the halfe of my goods, &c. there are two parts of his confeſſion. The firſt, is his gift to the poore. The ſecond is the Reſtitution of his vniuſt gotten goods. Before, *Zacheus* was an Oppreſſor of the poore, now hee is a great benefactor to the poore: before, hee was an Encroacher vpon other mens goods; now he is a Diſtributer
1 Tim.6. of his owne goods: before, hee was a Receiuer and a Ta-
Mat.13. ker, now he is a Reſtorer and a Giuer: neither doth he giue ſparingly, but he giueth liberally, laying vp a good foundation againſt the time to come.

Now hath *Zacheus* found that precious Pearle, and for ioy thereof hee is content, not to ſell, but to giue all that hee hath, to inioy the ſame. When the rich Ruler (in the former
Luke 18. Chapter) was willed to ſell all that he had, and to giue it to the poore, he went away very ſorrowfull, for hee was very rich: but *Zacheus*, perhaps as rich as he, is content of his owne accord, and vnbidden, to beſtow halfe his goods vpon the poore, and that with a cheerful mind. If *Zacheus* had giuen only the third part of his goods, no doubt but Chriſt would haue accepted it, for he accepted the Widowes Far-
Luke 21. thing, becauſe it was giuen with a willing minde: but if he had giuen all his goods to feed the poore, as the Phariſes gaue their almes, to be ſeene of men: yea, or his body to be
1 Cor.13. burned, as ſome Romans haue done to get renowne, it ſhould haue beene to no purpoſe, becauſe it was done to a wrong end.

Now as *Zacheus* was rich in the goods of this life, ſo was hee rich in faith alſo: neither was it an idle or dead
Gal.5.6. faith that *Zacheus* had, but it was a fruitfull and liuely faith, a faith that worketh and laboureth by loue, ſuch

as

as is required at the hands of Christians. Saint *Iames* saith, *Shew mee thy faith by thy workes.* And here *Zacheus* doth shew his faith by his workes. Before, he was exercised in vngodly workes, which are the fruits of infidelity: but now he is exercised in the workes of Mercy, which are the fruits of a liuely faith. *Zacheus* is very liberall in releeuing the poore, but he is liberall of that which is his owne: so there are many now adayes that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire vnto the Lord, so these men offer strange goods vnto the Lord. There are some amongst vs, that thinke to make amends for their vniust dealing, by giuing part of that to some good vses, which they haue gotten by bad meanes; if they haue gotten a pound by Vsury and Oppression, they are content perhaps to giue a penny to releeue the poore. But as it was not lawfull for the Israelites to bring the price of the hire of an Harlot into the house of the Lord, so it is not lawfull for vs to apply the gaine of our ill gotten goods to the seruice of God. *Leuit.* 10. *Deut.* 23.

The halfe of my goods I giue, &c.

Zacheus saith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delayer, that meanes to giue away his goods after his death, when hee can keepe them no longer: but hee saith, *I giue:* to signifie that his will is his deed, and that hee meaneth not to take any dayes of payment for the matter. For as before hee ran apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth hee here giue quickly to releeue Christ in his needy members. This is *Zacheus* last Will and Testament that hee maketh before his death, and seeeth the same proued and performed before his eyes. If therefore wee desire to doe any good to any of our poore Brethren, let vs learne of *Zacheus* to doe it quickly, while wee are aliue, for time will preuent vs, and death will preuent vs. I know there would be many that would

be willing to giue ſome part of their goods to the poore before their death, as *Zacheus* did, but that they know not what need themſelues may haue thereof before they die; and therfore, for the moſt part, they will hardly forſake or leaue their goods, till their goods forſake & leaue them. But herein they ſhew themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his paiment, who hath promiſed to repay whatſoeuer is giuen vnto the poore, as it were lent vnto himſelfe, & that not ſecretly, though they did their almes neuer ſo ſecretly: but the Lord will reward them openly, as our Sauiour ſpeaketh, *Mat. 6.* The wiſe
Prou. 19. 17. Preacher, *Eccl. 11.* willeth vs to caſt our bread vpon the waters; that is, to be liberall to the poore, whoſe watery eyes bewray their great neceſſity: or (as others expound it) to hazard and aduenture ſome of our goods vpon our needy brethren, as Merchants doe aduenture their goods vpon the Seas: for although they may ſeeme to bee in great perill and danger of periſhing in the waters, yet commonly it falleth out, that by the bleſſing of God they returne with greater profit. So, albeit the releefe that is beſtowed vpon our diſtreſſed Neighbours, may ſeeme to be loſt; yet as the wiſe man ſaith, after a time we ſhall find it
Pſalm. 133. again: & as the precious oile deſcended from *Aarons* beard
Luke 10. to the skirts of his cloathing; ſo certainely the oyle of
1 King. 17. Mercy and Charity, which we powre into the wounds of our diſtreſſed brethren, ſhall deſcend vnto our owne ſoules. And as the Widdowes oyle was increaſed in the Cruſe, becauſe ſhee releeued the Lords Prophet, ſo ſhall this precious Oyle, beſtowed vpon the poore, bee returned vpon our heads in great meaſure. Thus is *Zacheus* liberall as you ſee: for hee giueth away halfe his goods: but hee giues it not to the rich, that might giue to him againe; but hee giues it to the poore that cannot requite him: to teach vs vpon whom wee ſhould beſtow our almes. As God, that is rich in mercy, giueth all things

vnto

vnto vs that cannot requite him : ſo the rich men of this world (if they haue any ſparke of mercy in them) ſhould giue vnto the poore that cannot requite them. But amongſt vs, in euery place almoſt, it is farre otherwiſe : for if any thing be to be giuen, not they that are pooreſt and ſtand in greateſt need, but they that can make beſt friends are beſt preferred. Thus *Dines* is ſtill enriched, and *Lazarus* is ſtill reiected. *Luke 16.* If we ſend to a great man, wee ſend an Oxe for a preſent; but if we ſend to a poore man, we ſend a Cruſt for an almes. Therefore, as Chriſt ſaid to the Iewes, that the Niniuites ſhould riſe in iudgement againſt them, becauſe they repented at *Ionas* preaching : ſo it may be ſaid vnto vs, that *Zacheus* ſhall riſe in iudgement againſt vs, and condemne vs: for he ſhewed great mercy vpon the poore, but we are void of all compaſſion. *Matth. 12.*

Thus you haue heard the firſt part of *Zacheus* confeſſion, wherein you ſee his liberality to the poore. Now you ſhall heare the ſecond part of his confeſſion, wherein hee promiſeth reſtitution of his vniuſt gotten goods. Before *Zacheus* gaue to the poore the halfe of that which was his owne : now hee reſtoreth that which is none of his, to the right owners. And becauſe hee had detained their goods ſo long, to their great loſſe and hinderance, therefore hee doth not onely reſtore the principall, which hee had taken from them ; but he alloweth them their coſts and dammages they had ſuſtained. As *Ioram*, King of Iſrael, cauſed to bee reſtored to the Shunamite her houſe and land, and all the fruits and profits of the ſame, which were wrongfully kept from her ſeuen yeares together : ſo *Zacheus* the Cuſtomer reſtoreth to thoſe that hee had oppreſſed, their goods which hee had gotten from them, by fraudulent dealing, with all the fruits and profits that might come thereof, during the time of his vniuſt poſſeſſion. So liberall was *Zacheus* to the poore, that hee gaue them halfe his *2 King. 8.*

goods: and ſo little got *Zacheus* by his Vſury and Oppreſſion, that for euery penny hee reſtored foure. If the Vſurers and Extortioners of our time would reſtore foure-fold for that they haue wrongfully gotten, I feare they would haue but a ſmall halfe to giue to the poore, and but a little left to helpe themſelues. There was no law to compell *Zacheus* to make ſuch reſtitution, except hee will confeſſe himſelfe to be a theefe, becauſe he was an Vſurer, and then the law of God requireth ſuch reſtitution. And ſurely *Zacheus* ſeemeth after a ſort to confeſſe his theft, becauſe hee promiſeth foure-fold reſtitution. If a man had ſtolne a ſheepe, the Law of God requireth that hee ſhould reſtore foure ſheepe for one: and the ancient Romans had this law, that Vſurers ſhould forfeit foure times ſo much as they tooke for Vſurie. If the ſame law were now to vſe againſt our theeuiſh Vſurers, as it was ſometime among them, we ſhould not haue ſuch complaining of the poore both in Priſons and Streets. But if theſe great theeues (I meane our Biting Vſurers) that rob and ſpoile without ceaſing when they haue no need, might finde no more fauour than thoſe petty theeues, which rob and ſteale ſometime, when they are driuen vnto it by extreme neceſſity, then ſurely, the Common-wealth would ſoone bee disburdened of that peſtilent brood of Caterpillers, wherewith it is peſtered. I wiſh them betimes to looke to their owne eſtate, and with *Zacheus* to forſake their damnable Trade. If they haue liued hitherto by the gaine of Vſury, let them now lament their ſinne, and call to God for mercy and forgiueneſſe: let them make reſtitution of that they haue wrongfully taken, and grieue that they haue ſo long detained that which is none of theirs. For as no ſinne is pardoned without repentance to God, ſo Vſury is not pardoned without repentance to God: and as the ſinne of theft is not remoued before reſtitution bee made to men (if the party bee able) ſo the ſinne of Vſury (which is a ſe-

Exod. 22. 1. *2 Sam.* 12.

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cret theft) is not remitted, before reſtitution bee made to thoſe that are oppreſſed and ſpoyled by this ſecret theft. Thus you haue ſeene how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberall diſpoſer of his goods, as I wiſh they were. He that lately was a camel laden with riches, & therefore vnapt to go thorow a Needles eye, hath now like the camell caſt off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather haue loſt their liues, than forgone their goods, & for halfe that loſſe would haue proued very penſiue: but this was the ioyfulleſt newes that euer came to *Zacheus* houſe, ſweeter to him than all his gold and ſiluer: that wheras before, he was in the ſtate of damnation, now ſaluation is promiſed to him & his houſe; and whereas before he was the ſeruant of Satan, now hee is become the childe of *Abraham*. Now *Zacheus* houſe is become Gods houſe, and *Zacheus* himſelfe is the ſon of *Abraham*, and therefore no cauſe why Chriſt ſhould not reſort to *Zacheus* houſe. As Chriſt ſaid to the penitent Theefe, *This day thou ſhalt be with mee in Paradiſe*; So he ſaith here to the penitent Publican, *This day ſaluation is come vnto thy houſe, and this day thou art become the child of* ABRAHAM. Chriſt loues not to be long in any mans debt: for as he ſaith to ZACHEVS, *To day I muſt abide at thy houſe*; So he ſaith to the ſame *Zacheus*, To day and henceforth for euer thou and thy houſe muſt abide with mee in heauen. Here is a happy change; in ſtead of a little worldly Treaſure, ſubiect to loſſe by Theeues, and to ſpoyle by Ruſt and Moths, to haue all ſtore of Heauenly Treaſure, which neither Theeues can ſteale, nor Cancker can corrupt: in ſtead of an earthly houſe, ſubiect to fire and falling, to haue a houſe giuen of God: not made with hands, but eternall in heauen, 2 *Cor.* 5. 1. Who would not rather chuſe with *Zacheus* to giue halfe his goods to the poore, that hee may be an Heire of Saluation, and

Mat.19.

Mat.7.

Luke 13.

Matth.6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, than with *Dives* to keep all from the poore, and be tormented in thoſe eternall flames? That rich Glutton, that denyed the crums from his table, challenged *Abraham* for his father, but hee was refuſed, becauſe hee had not the Faith nor Workes of *Abraham*: but *Zacheus*, though by nature he were not the child of *Abraham*, yet by grace he is become the childe of *Abraham*, becauſe he walked in the ſteps of that faithfull Father. *Abraham* beleeued before hee was circumciſed, ſo *Zacheus* beleeued before he was circumciſed. As *Abraham* left his Countrey, and all that he had when God called him; ſo *Zacheus* left his office, and the moſt part of his riches, when he was called by the Son of God: and as *Abraham* deſired to ſee the day of Chriſt, and ſaw it, and reioyced: ſo *Zacheus* deſired to ſee Chriſt, & he ſaw him and reioyced. Now is *Zacheus* a Gentile, become the child of *Abraham*: & not only he, but his whole houſe alſo is become the houſe of *Abraham*; for when *Zacheus* is conuerted, his whole houſe is conuerted. As the Maſter is, ſuch are the ſeruants; if he be godly and religious, they proue godly and religious: if he be an Atheiſt, they proue Atheiſts likewiſe. Therefore keepe no company with the wicked, for it is moſt pernicious: But aſſociate thy ſelfe with thoſe that feare the Lord, that thou alſo maiſt learne to feare the Lord: who for his mercy grant that wee may with *Zacheus* be deſirous to ſee Chriſt, ioyfull to receiue Chriſt, liberall to releeue the members of Chriſt, and ready to make amends when we haue wronged any of our Brethren, that ſo with *Zacheus* we may be heires of ſaluation, and the true ſonnes of *Abraham*, to reigne with Chriſt in heauen for euer, by the meanes and merits of him that dyed and roſe againe for vs. To whom with the Father and the holy Ghoſt be all glory.

Luke 16.

Iohn 8.39.

*Rom.*4.12.

*Gen.*22.1.

Acts 7.3.

Iohn 8.6.

*Pſal.*18.

Amen.

THE

THE SWEET SONG
OF OLD FATHER SIMEON
in two Sermons.

LUKE 2. VERSE 29, 30, 31, 32.

29. *Lord, now letteſt thou thy ſervant depart in peace, according to thy Word.*
30. *For mine eyes have ſeene thy Salvation.*
31. *Which thou haſt prepared before the face of all people.*
32. *A light to be revealed to the Gentiles, and the glory of thy people Iſrael.*

THis is the ſweet Song of old Father SIMEON, wherein is ſet forth the ioyfull and peaceable death of the righteous, after that they have embraced Chriſt Ieſus, with heart and mind vnfainedly, as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life than the former.

But before we proceed further in it, let vs heare a little of that which went before. The Euangeliſt ſaith, *Verſ.* 25.

And behold, there was a man in Ieruſalem, whoſe name was SIMEON: *this man was iuſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was vpon him. And a revelation, &c.*

Simeon feared God. Religion may well be called feare for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wisdome: and this priuilege hath God giuen to those that feare him, that they need to feare nothing else.

Prou. 1. 7.

And waited for the consolation of Israel.

Simeon also waited for the consolation of Israel, vntill he had embraced in his armes him whom hee so long longed to see and feele. How many Waiters bee there in the World? yet few wait as *Simeon* did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Money, some for a deere Yeare, and some for a golden Day, as they call it: but *Simeon* waited and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glory of Israel; the saluation of all, that with a faithful and zealous affection and loue doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not already waited, neither embraced him as *Simeon* did.

And waited for the consolation of Israel.

Faith in all afflictions, doth lift vp her head, waiting in assured hope, beyond all hope; and seeing the clouds scattered ouer her head, yet shee is euer comfortable to her selfe, saying, Anon it will bee calme: and although all the friends in the world doe faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the verity of the Spirit of God it assureth, vntill her ioy bee fulfilled. *All are not Israelites that are borne of Israel. Simeon* was an Israelite indeed, for hee waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

Rom. 9. 6.

26. *And a reuelation was giuen him.*

If wee wait as hee did, the Spirit will assure vs, as it did him,

him, that we shal see God before we die: and they that long in faith to see the ioyes of heauen, the Spirit assureth and promiseth faithfully vnto them, that they shall see it.

27. *And hee came by the motion of the Spirit into the Temple.*

Simeon came into the Temple, at this time by the prouidence of God. The worldlings will call it chance, but the Euangelist would not chop that in, because it is manifest that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to wait on her Fathers Cattell, when *Abrahams* seruant prayed, and looked for her comming, that he might take her for *Isaac* to marry withall. By this prouidence *Saul* was annointed King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

Prou.16.13. Mat.10.39.

Gen.24.14,15, 16,17,18,19. 1 Sam.9.20. & 10.1.

And he came by the motion of the Spirit.

The Deuill led Christ vnto the top of an high Mountaine, that hee might shew him the glory of the World, which deceiueth vnstable mindes: so would hee doe you if you would bee led by such a guide; but I would not haue you to marke the vaine motions of such a Spirit, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as hee can, if you then fall downe to worship *Mammon*, and embrace the world, the same spirit will afterward lead you, nay, rather cast you downe from the top of all vnto hell. Therefore, I beseech you, and heartily intreat you, that you would bee the Seruants of God, and Seruants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refraine, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heauen, but all will not goe to heauen. If you will all heare, I will teach you all: yea,

I will

I will vndertake this: heare and marke my words, and you shall bee led by the power of the Spirit to our Lord Iesus Christ. And I pray to the Lord, that I may neuer preach to the condemnation of any among you all, yea, I wish that euery one of you were more zealous and more godly than my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whom *Luke* mentioneth in the *Acts*, that they tooke vpon them to adiure euill spirits by the name of Iesus, whom *Paul* preached, to whom the euill spirits answered, saying: Iesus we know, and *Paul* we know, but who are ye? and those which had the euill spirits, ran vpon them and ouercame them, so that they fled out of that house naked and wounded: and thus the deuill preuailed against them at that time, because they sought to work with anothers instrument, and preuaile with anothers weapon. If they would haue said, In the name of Iesus, whom wee preach, they might haue preuailed; but they thought it sufficient that *Paul* preached him, though they neuer professed him. And so wee leane vpon anothers staffe, and thinke to be saued, because God saueth others. We shall be dealt withall as were those vagabond Iewes: for he will answer, such I know, and such I know; but who are ye? Therefore it behoooueth vs all to pray vnto the Lord, that hee would furnish vs with weapons, to encounter against all the euill motions of the spirit of Satan: that we may ouercome, and not be ouercome and put to flight, like those vagabond Iewes; but that we may haue oile alwaies in our lamps burning, and alwaies armed with watchfulnesse against our enemy, lest Satan steale vpon vs vnawares, in the darke, and lead vs to fulfill his lusts, and spoile vs, and strip vs, and leaue vs starke naked.

Acts 19.1. 14,15,16.

27. *And hee came by the motion of the Spirit into the Temple, &c.*

If wee would thinke that his Spirit doth lead vs into the Temple, we would marke very diligently the motions

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thereof when wee are there, whether it ſpeaketh to vs in our owne ſoules, by the mouth of the Miniſter of God, who is the Miniſter not of the Letter, but of the Spirit and Grace of God.

28. *And when the Parents brought in the Childe Ieſus, to doe for him according to the cuſtome of the Law.*

28. *Then he tooke him in his armes.*

Happy *Simeon* embracing Chriſt, but not happy that he embraced him with his hands, but therefore happy, becauſe he embraced him in heart. Happy are they and bleſſed which ſee the things that ye ſee, & the eares that heare the things that ye heare, ſaith Chriſt; but curſed are wee that hearing and ſeeing doe not repent: for we cannot bee bleſſed by hearing and ſeeing onely, vnleſſe we heare and ſee with profit, ſo that we in heart embrace Chriſt. But we will obiect, that we are Iſraelites, and are circumciſed, and haue receiued the Sacrament of Chriſts bloud, that wee might bee his people, and hee our God: but this will not excuſe vs, nor make vs ſeeme any thing better in the ſight of God, but rather worſe, if we haue not ceaſed to embrace the world, to embrace vanities, and haue vnfainedly embraced the Word of God, and alſo the Lord Ieſus Chriſt. For it is ſaid, that Chriſt came amongſt his owne, and his owne receiued him not: but therefore accurſed are ſo many of them as reiect their owne ſaluation, which being freely offred vnto them, will not ſtretch forth their hands to receiue it: that is, wil not attend with their eares to heare it, or at leaſt will not enlarge their hearts to embrace it.

Mat. 13. 16.

Ephes. 4. 20. 22, 23, 24.

Iohn 1. 11.

And praiſed.

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or third. If *Peter* had mark't the crowing of the Cocke at firſt time, as hee did at the third, the Cocke needed not to crow thrice.

Luke 12.

Now therefore, when you heare the ſame ſound againe, which you haue heard before, remember now that the

Cocke

Cocke croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention: for if you attend and follow, Iustice shall be swallowed vp of Mercy.

SIMEON *praised God.*

Simeon was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to giue thankes, then one is all. Vnthankefulnesse is the first Guest that sitteth at the table; for some will not sticke to say, that they neuer said Grace since they were children: but if they had said, they neuer had grace since they were children, I would rather beleeue them. Doe you not say, *Giue vs this day our daily bread?* If you do, for shame say so no more, beg no more at Gods hands, vntill you bee more thankfull for that you haue receiued. For, behold, the heauens frowne vpon you for your sinnes, and the earth denieth her fruit, and is become barren, because of your vnthankfulnesse. *Leuit.26.16.*

And praised God, and said, &c. Here *Simeon* prayed and praised God, yet but in few words, for God delighteth not in much babbling: hee praied not like the Ethnicks, the Pharises, or the Priests of *Baal*; but *Simeon* prayed with the heart like *Moses*, and was heard.

And said. He ioyfully praising God, spake, yea sweetly as it were sung it. Though you sing all *Dauids Psalmes* ouer, and haue not *Dauids* spirit, it profiteth nothing: and though *Dauid* was heard when hee sung them, yet you cannot be heard. Therefore let vs pray, so that our prayers may be heard. But we cannot with the heart, and so that we may be heard pray, if we turne away our eares from the Word; for so doing, whatsoeuer prayers wee make, they are abominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to doe: if we do, it shall be required at our hands. Doe you thinke, you shall neuer be cal- *Prou.28.9.*

led

led to account of that which I haue preached vnto you: And therefore as soone as yee are gone out of this place, all is shut vp, and all is forgotten; God is exempted from your minds? Our Sauiour Christ saith, The word I speake vnto you, shall iudge you at the last day. *Mary* is commended for that shee heard our Sauiour very diligently, laying vp his words in her heart: & *Iacob* was wiser than all his children, in that hee remembred the dreame of *Ioseph* vntill he saw it fulfilled. Those that loue the Lord with an vnfained loue doe gladly heare his voice, and become obedient. *My sheep heare my voice*, saith Christ: & they that loue the Arke as *Dauid* did, will dance about the Arke as *Dauid* did, and that with ioy and gladnesse. *Isaac* was a good man, his name signifieth laughter, whereby was shewed what ioy and laughter there should be about Christ Iesus, for hee was the figure, the truth was Christ himselfe. The Virgin sung when she knew that she should beare him; the Angels sung ioyfully when he was borne, and *Simeon* sung when he was brought into the Temple.

Iohn 12.48. *Luke* 10.41. *Iohn* 10.27. 2 *Sam.* 6.14. *Gen.* 21. *Luke* 2.46. *Luke* 2.13, 14.

If *Simeon* had not longed, and so waited for the consolation, should hee now haue had this ioy and exultation? hee could not haue felt it; for as our desire is, so is our ioy. And surely, therefore wee receiue not sound comfort, or feele small ioy by the preaching of the Gospel, because we with longing wait not for it, we haue no liuely desire of it, we hunger and thirst not after it.

Lord now lettest thou thy seruant depart. *Simeon* waiting for the consolation of Israel, longing to see the Sauiour, was like the Hart panting for the water brookes, til he had beheld his best Beloued: but as soone as he had taken him in his armes, whom his soule desired to see, hee so thirsted for death, that hee thenceforth thought of, sought after, besought God for nothing, but to leaue this life, and hence to depart; for hee forthwith singing, prayed; *Now lettest thou thy seruant depart.* But doe you (say some) commend

mend him herein ? did hee well ? May not any man desire death ? may not the fastned Ship in a strange Land desire to bee loosed, to hasten to his longed for Port at home ? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to liue amongst his sweet friends ? Are wee not strangers here, and by vnpeaceable most deadly enemies, our owne Flesh, the World, and the Deuill, held prisoners in the chaines of sinne, and manifold infirmities? and is not our home Heauen, and the Saints & Angels our most deare friends ? No maruell then that *Simeon* here desireth to bee
Phil.1.3. loosed or let depart. And *Paul* professeth, hee desireth to be dissolued or vnlooſed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were vnnaturall if they did not: it were vnreasonable to require they should not: for wee not onely may thinke it lawfull, but must also acknowledge it, euen a necessary duty to desire death. For is there till then in vs any perfect, yea, any pure obedience of God ? Doth not sin as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death ? The Fish, which is taken in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine haue beene within againe: how much more should we bee desirous to bee setled in the true Paradise, in assurance neuer to bee put from thence ? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently hee desireth to dye. For though his state be neuer so pleasant, though his life bee most delightfull, though hee excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceed all that euer were: yet at the sight of Christ hee euen reioyceth to forgoe all, the loue of the world falling away like the Mantle of *Elias*, when he was rapt into Heauen, and so cryeth with the Apostle, *I desire to be dissolued*; that hee

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may bee with Christ, For Christ is light, and as soone as they see him, they see also themselues, and the Worlds false happinesse; his glory and their shame and filthinesse; which maketh them wish for death, that they may cease to sinne against God, and perfectly please him, and enioy true happinesse with him: for all sinne is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman* the Ezrachite, *Psalm.* 88.15, 16, 17. and *Ezekiah* that godly King, *Esay* 38.10, 12, 13, 14. and that man after Gods owne heart, the sweet Singer of Israel, *Dauid*, *Psal.* 6.4. & 30.8, 9. so prayed, and taught others to pray against death? Why? Becausse they all were, and would haue others to bee in the feruent loue of God, both to dye, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not onely the Apostle *Paul*, but all these, and whatsoeuer are grounded in the Faith of Christ, but especially all that haue strong hope to aduance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1.23. and crusht on both sides, euen with two contrary desires: to be with Christ, which is best of all for themselues; and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that haue truly, as *Simeon* beleeued in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselues.

Psal. 6.10. & 36.10. & 88.11, 12, 13. *Esay* 38.11, 12. *Phil.* 1.23, 24.

Yet, all that desire death, performe not a duty: for the wicked often desire to dye, but not duly: for, though they wish sometimes for it, and bee willing also to abide it: yet doe they not in heart desire it, becausse they thinke

it:

is not a thing in the ordinance of God good, and that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge, as the truth is, it will depriue them of all their delights which here they desire, and they cannot but at least feare, it will take from them all pleasure, and bring them to easelesse, and yet endlesse paine, and torments intolerable, and yet vnspeakable: For the sentence of the vnchangeable God is already giuen;

Reuel. 21.8. The fearefull, and vnbeleeuing, and the abominable, and Murtherers, and Whore-mongers, and Sorcerers, and Idolaters, and Lyars, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death. And the iust Iudge shall say to all workers of iniquity,

Marke 9.43,44, 48. Goe ye accursed into hell fire, prepared for the Deuill and his Angels: hell fire, where the worme neuer dyeth, and the fire neuer goeth out. Whereupon, this the Prophet auoucheth, *There is no peace to the wicked, saith my God.*

Esay. 57. For in their strong hope they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore, fearing the euent of death to be for them (as indeed it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (say some) should they seeke death so eagerly: How should they murder themselues so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with feare of some supposed greater euill: The troubles of this world, the anguish of body, the horrour of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to liue in vexation, than dying to try, whether they shall feele what they feare, euen deserued damnation: for they are neuer willing to dye, but vnwilling to liue often, and so worke themselues endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they

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when they moſt voluntarily bereaue themſelues of life? not in loue of God, longing to pleaſe him, performing all ſeruice to him: but either in paine of body, or elſe anguiſh of minde, either raging that they cannot ſatisfie their luſts, or haue loſt outward things immoderately loued: or fearing if they dye, deſerued torments: if they liue, they ſhall either continue in felt horrour, or loſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feed on the reſt of their fleſhly luſts, or impotent in their deſire of ſome falſe fondly conceiued good, hoping with dreadfull doubting, by death to better their ſtate, that chuſe rather to proue the truth of Gods threats, and of the terrours of their trembling minds, than in life to remaine any longer, rather abhorring life, than any way truly deſiring death. Therefore, in that *Simeon* duly deſired death, that which wee heard of *Simeon* in the beginning is proued true, to wit, that he was *iuſt and feared God.*

For none but the truly religious, none but they that by Faith are aſſured they are before God righteous, can rightly deſire death. For who would deſire a change but for the better? But all that are ignorant of God, all the vnfaithfull, what knowledge ſoeuer they haue, cannot bee in better caſe dead, than they are now in liuing, though moſt miſerably pained: nay, they cannot bee without iuſt feare, when they forgoe this life, to feele for euer the ſecond death. But the faithfull hauing their conſciences quiet and alſo ioyfull in Chriſt, free from the feare of that death they haue deſerued, and aſſured by death to paſſe to that life which God to all faithfull hath promiſed, earneſtly wiſh to dye in all feruent loue of God, and zeale of his glory, that ſo they may ceaſe from offending their good God, and neuer ceaſe magnifying

his mercy, shewing thereby that they are weary of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true Life, most fully glorifying God, and most perfectly pleasing him for euer: and therefore also they desire death, not shortning their life, but waiting his leisure and calling, thereby glorifying God, as in their liues they haue done and sought to doe.

For man was not borne at his owne will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselues euer to his good will, when, where, and how by death they shall glorifie him, still desiring it, but neuer wilfully procuring it.

If any obiect, that *Sampson* pluckt the house on his own head, as well as on the Philistines; wee must vnderstand, that *Sampson* was a figure of Christ, and therfore as it were offering himselfe to God a sacrifice, first prayed and then glorified God at his death, more than all his life, in killing so many of Gods enemies. And because they wait the Lords leisure, they not onely wilfully murder not themselues, but are carefull also lest foolishly, vnwittingly they hasten it. For all they are guilty of their owne bloud, that either by foole-hardy, rash, or vnwise behauing, or with surfets, drunkennesse, or any intemperate vsing of themselues, shorten their life. Yea, though they tender their liues neuer so deare, yet are they guilty, because they willingly vse the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, hee was vnwilling to liue any longer to see more. His desire is accomplished, his long longing at length is satisfied, his feruent expectation with free ioy now fulfilled. It is enough, saith *Simeon*, that I haue seene my Sauiour: as *Iacob* said, *It is enough that my sonne Ioseph liueth.* How much more then should wee bee satisfied with this, and in all thankfulnesse rest in it, that wee haue seene Christ, not as *Simeon*, in weakenesse and base-

Gen. 45. 28.

nesse,

neſſe, but victorious, moſt glorious, ouer Sinne, Death, and Hell triumphing, and are more aſſured than *Iacob* was, that he, not as *Ioſeph* vnder *Pharaoh* in Egypt, liueth, but in heauen with his Father in higheſt Maieſty, reigneth Lord ouer all, hauing all power both in Heauen and Earth? and moreouer where hee is, thither ſhall wee come and be like him, and with him as fellow heires reigne in the Kingdome of our Father for euer. *Iohn* 17.14. 1 *Iohn* 3.3. *Rom.*8.18.

Simeon knew Chriſt as ſoone as hee ſaw him, and embraced him as ſoone as hee knew him, and enioyed him as ſoone as hee embraced him: ſo ſome know the Word of God as ſoone as they heare it: and beleeue it as ſoone as they know it, and feele the comfort of it as ſoone as they beleeue it. But others heare it as though they heard it not, like deafe Adders which ſtop their eares at the voice of the Charmer. So *Pharaoh* would not heare the voice of *Moſes*, nor *Baals* Prieſts the voice of *Elias*: and others though they know it, yet will not beleeue it, as if God were vntrue: ſo all malicious wretches that preferre the pleaſures of ſinne before the glory of God: and others, though they beleeue it, yet can they not either preſently or when they will, feele the comfort of it; much leſſe the ioy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoule. *Exod.*5. &c. 1 *King.*18.

The ſeed is not caſt all on a heape, but it is caſt abroad: therefore where bee the fruits of the Spirit that you haue brought forth? For the Spirit of God is not like a dead potion in the ſtomacke, which worketh not; neither can we haue this Spirit in vs, and feele it not. For if thou haſt it, it will lead thee as it did longing *Simeon* (as wee haue hitherto ſeene) to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt receiued and embraced him, it will poſſeſſe thee with ioy, and ſo with thankfulneſſe and godly care to keepe him, and to entertaine him, and to bee obedient vnto him: nay, alſo with a

longing to bee looſed hence, and euermore perfectly to pleaſe him. Therefore, beloued, iudge your ſelues, that ye be not iudged of the Lord.

Thy ſeruant.

The godly would not leaue this priuilege for all the riches in the world, for that they are the ſeruants of God, fellowes to Princes and Angels, for wee ſerue him whom *Dauid*, *Salomon*, *Ezekias*, *Ioſias*, ſerued: yea, to whom a thouſand thouſand, *Dan.* 7. 10. euen innumerable Angels miniſter, *Heb.* 12. 22. euen him who is moſt bleſſed for euer. Euery Seruing man beares the cogniſance of his Maſter vpon his ſleeue. What then will the Lord ſay, when hee commeth and findeth vs marked with the badge of Sathan? Surely he will ſay, Giue vnto Sathan that which is Sathans. But all the houſes of Iſrael are ſprinkled with the bloud of the Lambe, and all mourners in Ieruſalem are marked, and all the choſen are ſealed with the ſeale of the liuing God.

Exod. 12. 22, 23. *Ezek.* 9. 4. 11. *Reuel.* 10. 7. 3 5. 6

Well was it ſaid, The poore receiue the Goſpell. The young men are more forward in the truth, and more zealous than the aged, the ſonne than his father, the ſeruant than his maſter. Once the younger brother ſtole away the bleſſing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more than hee is now? When was hee ſo hated and perſecuted as hee is now by *Eſau*? Yet, in the old time, men were more zealous in their age, than euen wee heare of them to bee in their youth: yea, they were zealous in the Lords buſineſſe.

Age hindered not *Noah* from building of the Arke when God commanded him: age hindered not *Simeon* from reioycing and mirth, when he beheld and embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced Chriſt, & hee enioyed him with greater ioy in zeale: but now where is old *Simeon*? There be but few of them to be ſeene com-

Gen. 5. 32. & 6. 22.

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ming to the Temple to receiue Christ, but now young men receiue him, young *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus*, and the young *Infants* begin to speake againe. *Dan.1.8. 1 Sam.2.3. 1 Tim.4.12. Philem.10.*

The young haue him, they are zealous, and I hope they will keepe him, though old men neglect him. Satan, thou hast too much for nothing already. *Matth.21.15.*

In peace, &c.

Christ brings peace with him, not the peace of the World, but that peace which passeth all vnderstanding, *My peace I leaue with you, Ioh.14. 27.* My peace remaine with you, saith he. Our peace is laid vp in Christ, and all the peace we haue, we haue by him, else it is not true peace. *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the Iust, and follow their steps, and you shall then depart in peace, like the Lambe vpon the Crosse. *Psal.37.37.*

Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous: therefore all men looke to this. Happy are they that depart in peace, who when Death saith Feare, and the Serpent saith Despaire, they say by the spirit to the flesh, Crouch, and bid the Serpent flye, while Death openeth the prison doores. *Numb.23.24.*

If the Papists would haue men to depart in peace, they would neuer say, that those which depart, goe to purgatory: for so by their owne saying, the worst part is behind. For they affirme, that the paine thereof is farre grieuouser than any that in this life may be sustained. But againe some say, this purgatory is in the Earth neere to Hell, and so it is too farre from Heauen to be saued. Some doe say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly doe say, that the good Angels torment; and others say, that the euill spirits doe it. In this variety of most vncomfortable Opinions, how is it possible hence to depart in

peace? But we muſt vnderſtand it is a painted Sepulchre made for the pampering of the liuing, not for the puniſhing or purifying of them that be dead. For the Locuſts of Rome doe liue altogether by ſuch Trentals, and by ſuch Traditions, and this is the profitableſt dreame that euer any of them dreamed: but it is manifeſt by the word of God, that where the tree falleth, there it lieth, and ſhall lie for euer. *Dines* and *Lazarus* are dead; and where they are thither ſhall we all goe. Sathan hath many ſleights to deceiue vs, of which this is one of the greateſt, to bring vs from the Word of God, to dreames and traditions, and things inuented by the braines of mortall men, which haue not the ſpirit of God in them.

Prou. 30. *Eccleſ.* 11.3. *Luke* 16.22,23.

According to thy word.

All the ſeed falleth not into good ground: and therefore, though I haue ſhewed you it is vngodly, as being not acco ding to the Word, ſome thinke it but a ſmall matter to ſay for the dead, Lord haue mercy vpon them, at leaſt they thinke it is a veniall ſin, if it be a ſinne. But let vs take heed how we make trifles of ſins, for there is no dallying with God, who is iealous as a conſuming fire, when his people make ſuch ſmall account of his words. Other demand, whether it be not better to ſay, God be with them than the Deuill be with them? both which are naught and to be eſchewed. And herein they aske this queſtion like a theefe, who hauing robbed a man by the high-way, and being taken with it, and demanded why he did ſuch a villany, ſaith, Is it not better to rob him, than to kill him? as though he muſt needs doe one of them; then what a ſhameleſſe anſwer is this; for it is manifeſt, that of two euils none is to be choſen.

Heb. 12.29.

Some will ſay, it is a teſtimony of our good will. To ſuch we muſt reply, ſaying; ſo it is a Teſtimony of your ignorance: and then after a little conference they will grant, that indeed it doth not profit them. Then wee

muſt

must reply and say, God hath made all things to profit vs, and hath commanded that nothing be vsed vnprofitably, no not so much as a vaine word speaking: saying. That for euery idle word we must giue account at the day of Iudgement. Then they reply againe, saying: If it doe them no good, it doth them no harme. But we must answer; It were good to beware lest it doe thy selfe harme. *Matth.12.36.*

Another sort will reply and say, I pray God I neuer doe worse. But to such we must answer; I pray God you may doe better: and you should first know whether you do not harme, before you doe it. For indeed it must proceed of harme, being spoken in doubting, without Faith; for if you beleeued that they were laid vp in peace whom you pray for, what need you pray for them at all? But it shewes an vnbeleeuing heart, and we know that whatsoeuer is not of Faith, is sinne, and the Lord will say of them, Who hath required these things at your hands? You haue wrought vanities. Now therefore you will not leaue it because you vsed it: then will you say also, we will not leaue our Lying, nor Swearing, nor our Cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor proofe of Scripture to maintaine it by, or to be your warrant in it: therefore I charge you in the name of God, that you vse them not; but rather when you heare this, or any other sinne condemned, lay hands vpon it, and see that you put it to death without delay, according to the Law of God. *Rom.14.23.*

According to thy Word.

When Satan hath thus possessed vs with this opinion, that in the seruice of God wee may neglect the Word of God, then Profits and Pleasures guide vs in our profession: but they that doe so professe Religion and Godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to

his Word: and whatsoeuer is not done according to that Word, cannot be acceptable: and this Word they care not for, neither haue it in estimation. When *Adam* seeth his nakednesse, the subtill Serpent can deceiue no longer, but before he seeth his nakednesse, he is euer deceiued, and led away with the multitude into innumerable errours. Some say, they shall be saued by good Workes, and some by the Popes Pardon, others say, by Purgatory, and these wil haue a Masse sung for them as long as the World standeth, and all for one silly soule, thinking to be saued by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the world standeth: why should they finde and hire men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very fauourable to the Clergy. Well, say that Ignorance is the Mother of Deuotion, for when the Couetousnesse of the Priests, & the Ignorance of the people ioyned together, then they inuented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would neuer haue beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth containe so many grosse corruptions.

For mine eyes haue seene thy saluation.

For, &c. Because the Holy Ghost by inspiration had declared vnto him, that he should not dye, till he had seene Iesus Christ, therefore the same Spirit led him to the Temple, and shewed that which it promised: and hauing seene the same, he desired and wished to dye, and be released from his earthly prison, that he might liue with God. An idle and euill wishes are vaine, because they are not according to Faith, nor grounded vpon the Word of God, so though we aske as cunningly as *Iacob*, and as earnestly, as the Sonnes of *Zebedie*, yet if we aske not,

Gen. 27. 17, 18, 19, 20, *&c.*
Mat. 20. 35. 37.
Iam. 4. 3.

not in faith according to knowledge, wee cannot obtaine. But we should aske so that we may receiue, that wee may not returne empty. Therefore the ground whereon *Simeon* setled himselfe to wish for death, was, that he had receiued a promise of God, that hee should be deliuered from this miserable life, when he had once seene the light of the Gentiles, the Christ: and now he had seene his Sauiour, and embraced the true Messias, which was promised by the Father, figured in the Law, spoken of by the Prophets, foretold by the Fathers, and pointed at by *Iohn Baptist*. For thus he reasoneth; Now, that I see thy saluation according to thy Word: and therefore the condition is now performed, let thy promise also be fulfilled: *Now let thy Seruant depart, &c. For mine eyes, &c.*

Mine eyes haue seene, &c.

Then we see that Christ was no Spirit, neither was his Body a fantasticall body; for if he were a Spirit, *Simeon* could not see him, and if his body were a fantasticall body, then could not he haue embraced him. Therefore we see that the words of the Scripture are true, which saith, that Christ was perfect man in all things, sin only excepted. For he sometime wept, as at the death of *Lazarus*, and likewise ouer Ierusalem. Sometime he thirsted, as at the Well where the woman of Samaria disputed with him: and also sometime ate, as at *Marthaes* house, as also among Publicans and Sinners, and in euery thing shewed himselfe to be perfect man. *Iohn* 11. *Luke*. *Iohn* 4. *Luke* 10. *Luke* 5.

Haue seene, &c.

O Lord, saith hee, I desire now to be dissolued and free from the bondage of sinne, which so long hath inhabited in my mortall body, for now he is come, by whom thou hast promised to free and set at liberty, hee is come, by whom thou hast promised to breake the Serpents head, and hee is come that will heale our infirmities, and giue strength against sin and Satan, by faith and peace, towards God,

God, through loue. And now ſaith he, I haue embraced him, and thankfully do receiue him. I beleeue, and am perſwaded, that this is the ſame Meſſias, whom the Father promiſed, and the Prophets fore-told, all Iſrael longed and expected for, who is the Light of the Gentiles, the glory of Iſrael, and the God of the whole world. So they which loue the truth of God, & wait with deſire to be filled with the knowledge thereof, ſuch ſhall not dye, vntill they haue their hearts deſire with contemplation thereof. For as *Peter* was ſent to *Cornelius*, & *Philip* to the *Eunuch*, ſo the Lord will ſtirre vp ſuch of his ſeruants, as may be fit inſtruments to miniſter the ſame vnto vs. *Iudas* indeed dyed before the time, and liued not to ſee Chriſt crucified; but the Diſciples which loued Ieſus, did ſee him dye like an vndefiled innocent Lambe, and that to their exceeding ioy and comfort, when they vnderſtood how that he ſuffered death for loue of them, and for their redemption. Now if Chriſt cannot hide him from ſuch as hunger after him through loue, then what ſhall we ſay of our Fathers, which liued in the time of ignorance, that longed to ſee his light, although they had a miſt caſt before their eyes? Surely ſuch dyed not till they ſaw Chriſt, and embraced him in their hearts. And this is our Iudgement concerning them, that dyed in the time of Popery. And likewiſe as concerning the reſt, which thought to be ſaued by purgatory and Maſſes, after that they are dead, we ſay that they which ſleep without oile in their lamps, they die ere they are aware of, & ere they wiſh for it, like the Philiſtines which ſent for *Sampſon* to laugh and mock at him, and to ſport themſelues, vpon whom the houſe fell and deſtroyed them all: or like the Ægyptians, which thought that the waters had made paſſage for them aſwell as for the Iſraelites: both which died in and for their ſecurity, becauſe they were not watchfull, nor prepared againſt the Lord called them.

Acts 10.
Acts 8.
Iudg. 19.
Exod. 19.

Haue

Haue seene thy Saluation.

Seeing now he is come, for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when we haue our desires accomplished, feeling the sound comfort of the Gospell, what should we, how may we thinke, either on the length of time wherein we waited for them, or the tediousnesse, or also grieuousnesse of the troubles, whereby we haue obtained them?

Haue seene thy Saluation.

As *Moses* dyed on the Mount, where he saw the land of Canaan: so the godly dye in the sight of God, and in the contemplation of his glory; like *Stephen*, who at the very instant of his death saw the heauens open, and Christ Iesus sitting at the right hand of his Father, and like *Simeon* here which desireth to be loosed, and no doubt shortly dyed viewing ioyfully, and so thankfully beholding the Lord of life. *Deut.* 34. *Acts* 7.

Beloued, you are not ignorant that the great Day of the Lord is neere at hand, and therefore they that haue not yet seene Christ, they that haue not yet embraced him, but still sleepe without oyle in their lamps, shall suddenly be ouertaken without the wedding garment, and shall be cast into eternall torment for euer.

Haue seene, &c.

There be many sights of Christ, all goe not vp to the Mount, as *Peter*, *Iames*, and *Iohn*, all see not his face with *Moses*, all sleep not in his lap with *Iohn*, all are not taken vp into heauen like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaseth God, so he sheweth himselfe vnto vs, & all that loue him, both see him & embrace him. *Matth.* 17. *Exod.* 33. *Iohn* 33. 1 *Cor.* 12. 2.

To some he sheweth himselfe as in a glasse, to some generally, to some particularly, some he calleth early, and some he calleth late, and there is no houre in the day, wherein he calleth not some to goe labour in his Vineyard. *Matth.* 20.

yard. To some he sheweth himselfe by Angels, and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* Wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him clearer than *Abraham*, and clearer than *Iohn*, if we beleeue in him as we should. Some see Christ and not his Saluation, and some see his Saluation, and doe not embrace it. We see Christ when we heare his Word, and we embrace his Saluation, when we beleeue it; they see him that heare him, they embrace him that follow him. Here if they had heard me, I would haue searched Ierusalem with Lamps, to see who sitteth in darknesse. But how can they beleeue the Word of God which heare it not? how can they embrace Christ which know it not? and all through ignorance, hauing not the meanes to see him, because their Leaders are either blind Guides, sleepy Watchmen, or Hireling-Shepherds. And surely, it is a wofull case, when Shepherds goe to taske, and let their owne Sheep alone Summer and winter. They sheere them, but neither Summer nor winter doe they feed them. How should those people vnder their charge see Christ and his Saluation, when they are so debard of wholesome food, & euen starued to death many thousands of their soules, because they haue not the food that nourisheth the Soule vnto Saluation? and how many be there that are as old as *Symeon*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither doe they wait for his comming, because they haue no desire to embrace him, and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and so they can haue no leisure in all their life to embrace him. But to such as do seek him, and wait for him with vnfained diligence, we say as the Angell said vnto the Woman at the Sepulchre, Feare not, you seeke the Lord Iesus. How is this world set

to

Gen. 18.
Gen. 19.
Iudges 13.

Iohn 8.

Iohn 20.

to deceiue vs? We can find leiſure to doe euill at any time, but we can finde no leiſure in all our life long to doe good, that we may at length enioy the true ſaluation.

I haue ſomewhat to ſay to you of this Pariſh. A dainty was prepared for you, & you let the ſtrangers take it from you; you were required to a faſt, & you did feaſt your ſelues: you were required to come and pray vnto the Lord, and to humble your ſelues in his ſight, that hee may turne away his wrath from you, and you let the Temple ſtand open, and empty, for your parts, and your ſhops were all open: and you were about your Merchandize, forſaking God, and ſeeking to win the vniuſt *Mammon*, and the vanities of the world.

Thy ſaluation.

Hee came not by Angels, or by Men, or by any other meanes, but onely from the alone and externall God. Hee calleth him thy ſaluation, for his name was not giuen him by *Ioſeph*, nor by *Mary*, but by the Angell of God, ſignifying, that hee was come from Heauen. The Father ſaw him when hee was borne, the Spirit came vpon him when hee was baptized, the Angels miniſtred vnto him in the wilderneſſe, his enemies ſubſcribed vnto him vpon the Croſſe, the Virgin trauailed, the Starre walked, the Wiſemen came out of farre Countries to worſhip him. Then is not this *Iehouah* the mighty God, whoſe birth is glorious, whoſe life is famous, whoſe death is meritorious? None can take vpon him the authority of God but hee, on whoſe ſhoulders the Lord layeth it, being ſent of God, and from God, then wee ſee that our Sauiour is the true Sauiour ſent from God: for all Creatures beare witneſſe vnto him, yea the very Deuils, with all the euill ſpirits, doe obey his voice, at whoſe name all knees ſhall bow. Hee came not to bring health, wealth, pleaſures, or profits, for the which if hee had, then multitudes of worldlings would haue followed him; but hee came

Mat. 1. *Luke* 1. *Luke* 3. *Luke* 14. *Mat.* 27. *Matth.* 2. *Marke* 1. *Phil.* 2.

to

Matth.7. to bring Saluation, Righteousnesse, Peace, Truth, and Life, therefore few care for him. He came to saue sinners, not all sinners, nor euery one that saith Lord, Lord, but hee came to saue penitent sinners, which turne vnto God by their repentance. Therefore hee prayeth in *Iohn* for those onely that were giuen vnto him. So soone as the seed is sowne, the stones refuse it, or the Sun parcheth it, or the Thornes choke it: and what comfort hath the Lilly among Thorns? Therefore wisdome taketh her vnto her wings, and whispereth, saying, You shall seek me before I come, you shall seeke me, but shall not finde mee, because yee haue refused me when I offered my selfe to you.

Luke 5.

Iohn 17.

Prou.1.

Christ is their saluation that beleeue in him, and make much of him, and thankfully receiue him. The godly hee deliuereth from sinne, but the wicked hee leaueth bound in the chaines of their iniquity, to bee tormented of him which had tempted them thereunto, whose will they alwayes endeuoured to fulfill, and not the Lords; and hee sheweth them a hand vpon the wal, writing their condemnation, and another catching them by the hairy scalp, which maketh all their ioynts to tremble, and their hearts to despaire, and he saith vnto them; What doest thou here without the wedding garment? How darest thou come to steale the childrens bread? the Spirit of *Saul* worketh in him, in his bed, & euery where, and he calleth for the Harp of *Dauid* to comfort his heart which cannot be comforted. And this Spirit saith to *Iudas*; Thou hast betrayed the Lord, and crucified him, therefore goe and hang thy selfe: for euen at the preaching of Saluation, the horrour of Damnation, the matke of *Cain*, sticketh within thee whosoeuer beleeuest not in Gods Saluation. But the godly heart goeth home, hauing embraced this saluation, chewing the cud, and reioycing like the Apostles, which reioyced in that they were counted worthy to suffer for his name sake: and they say, O what a good banquet wee haue

Dan.5.

Matth. 20.

1 Sam. 16.

Matth. 27.

Gen. 4.

Acts 5.41.

1 Reg. 17.

haue had this day; what delicious dainties hath God feasted vs with! and so the Bee goeth loaden to the hiue, and goeth longer in the strength thereof than *Elias* did.

Thy saluation.

The only Sauiour is here called Saluation it selfe: for if he were called a bare Sauiour only, then you might likely vnderstand by him some other Sauiour; but here he is called Saluation it selfe, to shew that there is no other. For there be more Sauiours, but no more Saluatiõs, as there be many wayes to death, and yet but one death. The brazen Serpent was a figure of Christ, that they which are stung by sin, by fire, and by the Serpent which beguiled *Euah*, may make speed, because there is no remedy but to come to Christ. *Numb.21. Iohn 3.*

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by Merits, a saluation by Idols, as though Christ had least to doe in his owne office, for they haue other saluations to flee vnto: They will haue it, but they wil buy it, and what will they giue for it? Why they will fast so many dayes, goe so farre on Pilgrimage, hire a Priest to say so many Masses, build so many Abbeys, and giue so many sums of money to the Monks and Friers. Therefore the Scripture goeth against them, and dishoners their shamelesnesse, who like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen, heape sin vpon sinne, and euery houre, some one heresie or superstition groweth vp from this filthy root. *Gen.11.*

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Sauiour, but onely in him whom hee embraced in his armes? For saluation is by the promise of God, and all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not money, therefore he gaue them backe againe their money, and *Gal.3.1.18. 2 Cor.1. Gen.42.*

likewise

likewise hee giue them that Corne that they would haue bought with it. I would wish them therefore to say as *Iosephs* brethren did, that they haue their Corne for nothing, and their mony too: let them, I say, be content and reioyce to say, that they haue mercy for nothing, and their workes too. For God cannot bee won by mens workes, because they profit not him, but themselues.

2 *Reg.* 5. There is no water can wash *Naaman* but Iordan, no water can wash the leprosie of sinne, but the bloud of the *Exod.* 12. Lamb. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people: And by this the Deuill knoweth vs to bee none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called Saluation. He is also called *Ioh.* 4. the Way, the Truth, and the Life: for that life which wee haue, is but a sparke and shadow of life, but hee is the true and eternall life.

Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth, and the life, to lead vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as is it to be wise without wisdome, righteous without righteousnesse, or saued without saluation. Therefore let vs not bee ashamed to take our water from the Fountaine, seeing Christ is the Fountaine of all wisdome, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse; for there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauen, no other *Ioseph* to feed vs in the famine, no other *Moses* to lead vs thorow the wildernesse.

Ephes. 4. But as the Riuer Siloa runneth thorow all the land of *2 Cor.* 15. Iudea, & watereth the whole City of God: so Christ doth *Rom.* 9. shew himselfe all in all, and all-sufficient in mercy to saue and blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despaire? shall Sathan? No,

for

For hee hath ouercome Sathan. Shall death? No, For hee hath ouercome death. Shall Hell? No, for he hath ouercome Hell. Shall the Law? No, for hee hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Winepresse of his Fathers Wrath. Therfore it was a sweet saying of one at his death; *When mine iniquity is greater than thy mercy: O God, then will I feare and despaire.* Esay 63.

Saluation is borne, therefore we were all in the state of condemnation before: light is come, therefore we sate all in darknesse before: glory is come, therefore wee were all loaden with shame before: life is come, to shew that wee were all dead in sinne before. Life is come, and light, and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him, we are all damned fire-brands of Hell, heires of condemnation, and forsaken of God. To him that is sick, it is easie to be thankfull when he is whole: but when he is whole, it is harder to be thankfull than to be sicke. I would faine bee disproued, that Niniue might bee saued, though *Ionah* would not.

Thy saluation.

This word *saluation*, is a sweet word, yea the sweetest word in all the Scripture, and yet many despise this worthy Iewell, because they know not what it is worth, like the Dawes, which would rather haue a Barley corne, than a pearle or a iewel, because they know not the value thereof. O Lord, what is man, that thou art so mindfull of him! O man, what is God, that thou art so vnmindfull of him! Psal. 8. If a friend had giuen vs any thing, wee would haue thanked him heartily for it, but to him that hath giuen vs all things, we will not giue so much as thanks. Now therefore let the Rock gush out water againe, & let our stony hearts powre forth streames of teares in vnfained repentance. We haue all called vpon you, but none regardeth vs, as though GOD were as *Baal*, and as though *Dines* felt no

paine, nor *Lazarus* ioy, but all were forgotten. Many times Christ commeth into the Temple, & there is scarce a *Simeon* to embrace him, the Babe is here, but where is *Simeon*?

If God had not loued vs better than we loued our selues, we should haue perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saued vs from temporall and spirituall punishment. We are inuited to a banquet, he who calleth vs to it, is God. What is the banquet? Saluation. Who are the Guests? The Angels and the Saints. What is the fare? Ioy, Peace, Righteousnesse; this is the fare, and we inuite you euery one: yet who wil come at our bidding? Some for want of Faith, some for want of Loue, some for want of Knowledge, haue despised this holy Banquet; yet vnto this art thou called still, O soule, vnworthy to be beloued.

THE

THE SECOND SERMON OF THE SONG of old FATHER SIMEON.

Thy ſaluation, which thou haſt prepared before the face of all people, a light to bee reuealed to the Gentiles, and the glory of thy people Iſrael.

THy *ſaluation.* This word *ſaluation* is a ſweet word, and holds me to it like an Adamant; for when I thought to proceed, this word ſaid vnto me, Stay here, teach this, and teach all; learne this, and learne all: for it is the pith of all the mercies of God towards his children. Chriſt is called *Saluation*, becauſe no man ſhould deſpaire, and becauſe it is impoſſible to be ſaued without him, for ſaluation is onely in him. Chriſt can doe any thing but this: Hee cannot ſaue him that will not repent. He is called the ſalnation of God, becauſe hee came not from men, nor from Angels, nor by chance, but from God himſelfe; and ther fore his Name was not giuen him after the manner of men, which was that euery father ſhould name his owne childe, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his Name.

Luke 1. *Luke* 1. *Mat.* 2. *Luke* 2. *Mat.* 2. *Luke* 3. *Marke* 1.

The Virgin, the Oracles, the Babes, the Shepherds, the Starre, the Wisemen, the voyce of the Crier, the Deuils, the Lepers, the Sicke, the Dead, the Earth-quake, the Sunne, the Moone, and all the creatures doe beare witnesse vnto the Sonne of God, which is our saluation. Hee is called the saluation of God, because hee is saluation according to Gods owne minde. Hee came not to bring ease and liberty, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet saluation to the penitent.

Luke 1.15. *Iohn* 11. *Mat.*27.

I shewed you how many despised this Iewell, because they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that feare God: these plants grow not on euery ground.

Who would bee vnthankfull, if hee knew what the Lord giues, and what he forgiues? He giues the Sonne for the Bastard, the Lord for the Seruant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the sinfull sonnes of Men. Doe you not maruell how you can offend this Lord willingly, which hath done so much for you? Here I reproue vnthankfulnesse, security, and negligence, striuing as it were to crucifie Christ againe, as the wicked Iewes did, who neuer prospered since the time that they said; His bloud bee vpon vs, and vpon our seed. They were not like *Simeon*, who as soone as he saw him, embraced him, & reioyced ouer him. There is no shew of grace in them, which shew no liking of godlinesse in themselues or in others: for this is the first part of our Conuersion, to loue them that loue God, and so we are drawne to the Sonne. No man will build an Arke vntill the floud come, no man will seeke for Corne vntill the famine come, and scarce *Lot* will be gone out of Sodome, before the time of execution of Gods wrath doe come vpon them.

*Mat.*27.25.

*Gen.*7.

*Gen.*42.

*Gen.*19.

We

We preach vnto you, and call vpon you, we haue euen wearied our ſelues among you, we haue reproued you for ſinne, and we muſt ſtill reproue you vntill you amend: now therefore, if there be any grace in you, if ye haue any knowledge, any feare of God in you, if you haue any goodneſſe in you, if you haue any leaſure to be ſaued, turne backe now from doing euill, come out of Hell, and pluck your limbs out of the clutches of the Serpent: for verily we haue not done ſo well in this City as the Niniuites did, for all the preaching and teaching we haue had. For, who hath determined in his heart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by Extortion, Vſury and Wrong? Surely they that haue done thus, are Monſters, I cannot ſee him, he walkes inuiſible and cannot be found. The heauens trembled at the death of Chriſt, the Sunne did hide his face, the earth quaked, the vaile of the Temple rent in ſunder, the dead bodies roſe out of their graues; and all this was to ſhew that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of vs, and of all whoſoeuer thorowout the world doe beleeue the Goſpell, and liue in obedience thereof; and withall, that he ſuffering for ſinfull and wretched Man, was a Conqueror ouer Hell and all euill, and hath ouercome death. The Scribes were againſt him, the Phariſees were againſt him, the Rulers band themſelues againſt him, the Atheiſts againſt him, and all the ſpitefull and enuious Iewes againſt him; whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious: but God was with him, and in him, by whoſe power he ouercame them all, and ſo became the ſaluation of God.

Matth. 27. 45. 51, 52, 53.

Dauid being to encounter with *Goliah*, *Saul* tooke and put on him his owne Harneſſe, but he could not weare it, it was too heauy for his little body, therefore he

1 *Sam.* 17.

tooke nothing but a ſtaffe, and a few ſtones in a ſcrip, and ſo *Dauid* ſlue the pride of the Philiſtines, and the feare of Iſrael. And euen thus the Lord ſet his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which he hath ouercome, and through him we alſo haue the victory.

Which thou haſt prepared before the face of all people, &c.

He ſpeakes, to the end that the eyes of all mankinde may be fixed vpon him, as the eyes of all Iſrael were fixed vpon the brazen ſerpent in the wildernesſe, that when they
Numb. 22. be ſtinged with the ſting of that fiery Serpent, which deceiued our forefathers, they may flye vnto him for helpe, leſt they periſh in their ſinne, and their bloud be on their owne heads.

Which thou haſt prepared.

He was prepared long agoe, as it doth moſt plainly appeare: for the Virgin which bare him, the place of his Birth, the poore eſtate wherein he was, his Miracles, his Apoſtles, his Torments, his Croſſe, his Death, his Reſurrection and Aſcenſion into heauen, all theſe were foreſhewed and fore-told, long before they came to paſſe. Therefore ſome ſaid, Who is this, that is ſo often ſpoken of by
Iohn 11. *Luke* 8. *Matth.* 27. *Iohn* 10. *Marke* 6. the Prophets? Who is this, that can doe many Miracles, that the Scribes and Phariſes cannot doe? that can raiſe the Dead, that can ceaſe the Winds, that can calme the Waters: at whoſe ſuffering the Earth quaked, the Sunne hid his face; darkneſſe came ouer all; and being dead, roſe againe by his owne power, and aſcended into Heauen in the ſight of a great multitude? How can it be then, but it muſt be knowne *before the face of all people*, which was ſo manifeſt by Dreames, by Viſions, by Oracles, by Power, by Authority, and euery thing? For there was nothing which had not a tongue to ſpeake for God. Euery thing

was prepared for him before he came to be reuealed: he came not in the beginning, nor in the ending: he came not in the ending, that we which come after him, might long for his second comming. He came not in the beginning, because that such a Prince as he, should haue many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazeled in him, and lest they which should liue in the latter times, should forget him and his comming, which was so long before, euen as you forget that which I haue said, as soone as you are gone hence. He came not in the beginning, because if he had come before Man had sinned, Man would haue acknowledged no need of a Physitian; but when Man had sinned, and had felt the smart of sinne: for when they were cast out of Paradise, they ran vnto Christ as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect ioy, perfect peace, perfect Wisdome, perfect Righteousnesse, perfect Iustice, perfect Truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things vnperfect. The Iewes thought that he should come like some great Prince, with pompe and glory, which was a carnall conceit, for herein they were marueilously deceiued, his Father was but a poore Carpenter, and his Mother but a simple woman, and he a silly Babe wrapt in clouts. Then, ought not we to reuerence our Lord, and to praise his Name, for that he became so humble for vs most vile wretches that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to saue them. Ignorance sate in the chaire, Deceit gaue the sentence, and Cruelty executed him with the most painefull and shamefull death of the Crosse. O, that your eyes doe not dazell, and your eares tingle, and your hearts maruaile at this dealing of theirs, to our louing Sauiour,

which came to saue them that would, and specially in that now you see, that he abased himselfe for our sakes, euen to the vttermost! O wonderfull thing to thinke of! If you would marke, I would make you in loue with him, before I haue done with you. I say vnto all those that come hither to be edified, Take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands, and eat your fill of the Tree of life, and the Lord will goe home with you: embrace him, and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashion sake, either to see, or to be seene, to finde fault with somewhat, or to make an hypocriticall shew of godlinesse where there is none: I tell you, that comfort shall shake hands with you at the doore: marke it, & you shal see my words are true. Shew me what it is that is better than saluation. I would haue none of you to be damned, if I might preuent it: not so much as a peece of you to be giuen vnto Satan: therefore I would I knew that stone that would kill *Goliah*, for I would strike it with my might into his temples. If you will you may be saued, and the Lord will one day put those words into my mouth, that will touch your harts. Therfore now arise, kisse & embrace the sweet Babe Iesus, and then afterward frame your selues to obey him, for then the Lord will knocke at your hearts, and if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew, that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the Sonne, left he be angry, and so they perish in his wrath, like Sodome. He came in the middle age of the world, to shew that he was indifferent for the world, to giue light and life vnto all that returne vnto him. For God respecteth no persons, but euery man, of what Nation or Country soeuer hee bee that feareth

Psala.

Acts 10.

feareth God & worketh righteousnesse, is accepted of him, and he will fulfill their ioyes through Christ, yet not when we will, but according to his owne good pleasure, & when he thinketh good. Therefore stay, *Helias*, anon the Rauens will bring thee meat, and thou shalt haue enough. Anon *Moses* will deliuer Israel. So Saluation is already prepared of God, and hath beene long since with fulnesse of knowledge, and all excellent gifts, and he will giue them to vs when he seeth good. But we are like whining children, that will not stay vntil their milke be cold, but would haue it though they be scalded with it: so we would haue the knowledge of God and liberty, before we know how to vse it. We would know the high mysteries and deep counsels of God, before we know our selues: we would haue the liberty of the Gospell, when we know no way how to vse it but in security. But the Lord, he will wisely giue vnto vs as it were our bellies full, when he seeth it good, and when he seeth vs ready for it, who knoweth our hearts better than we our selues.

1 *King.* 17.

Exod. 14.

A light to be reuealed to the Gentiles, and the glory of thy people Israel.

You haue heard *Simeon* shewing the cause why the Sonne was sent from the Father, why he became Man, which reigned before in Paradise. What moued God to leaue his ioy and his blisse, and suffer more than all the world could suffer together? A great cause it is that would make a King leaue his Kingdome, and fall to beggery. A great and wonderfull cause it was, that made *Iehouah* to come downe from heauen to suffer misery vpon the Earth. Two other causes *Simeon* sheweth, why this Messias came from heauen. The first, that he might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glory before he came, but were like the Moone when the

the Sunne doth ſhine vpon it, or like *Rachel*, which deſpiſed *Leah*, and became barren. And they deſpiſed the
Gen.29. Gentiles light; like that ſonne which was angry, becauſe
Luke 15. his loſt brother came home againe; or like thoſe Labourers which checked the Lord of the Vineyard, becauſe
Matth.20. he gaue vnto the other Labourers as much as he gaue vnto them. But the Gentiles are like *Leah*, who being
Gen.29. deſpiſed became fruitfull. *Simeon* did reioyce in Chriſt not onely for that he was the glory of *Iſrael*, but alſo for that he was the light of the Gentiles. Shall the head be ſorrowfull becauſe the hand is well? Nay, rather the hand ſhould be glad becauſe the head is well, and the head becauſe the hand is well. The father ſhould be glad, becauſe his ſonne is ſtronger than himſelfe: the mother ſhould be glad, becauſe her daughter is wiſer than her ſelfe: the brother ſhould be glad, becauſe his brother is richer than himſelfe: the Miſtris ſhould reioyce, becauſe her maid is better huſwife than her ſelfe. But we enuy our Brethren and Neighbours, becauſe they are better than we, and becauſe God hath bleſt them with temporall or ſpirituall things aboue vs; if we ſee they haue learning, then we enuy them for their learning: if he haue more gifts, we enuy him for his gifts; if he haue more knowledge, we enuy him for his knowledge; if he haue more zeale, we enuy him for his zeale; if he haue more riches, we enuy him for his riches; and how can we reioyce, when euery bodies good is our euill, and euery bodies ioy is our ſorrow? But fix your eyes vpon Chriſt alone, and he will fulfill your ioy, if you looke not back to Sodome like *Lots* wife: if you loue ioy and gladneſſe, Chriſt is ioy and gladneſſe:
Gen.19. if you loue comfort, why, Chriſt is the comforter of all that beare his Croſſe; if you loue life, Chriſt is eternall life: if you loue peace, Chriſt is peace: if you loue riches, Chriſt is full of heauenly riches, and full of liberality, to beſtow them vpon all ſuch as loue God: ſo Chriſt is all

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in all vnto the godly, and they haue more ioy in Christ alwayes, and in all things, than the richeſt and moſt glorious, and ſumptuous Prince in the world; then *Salomon* himſelfe had in worldly riches, honours, pleaſures, ioy, eaſe, or felicity. For the wicked which put their truſt in riches, and make them gods of gold and money, of eaſe and pleaſures, though they doe all that they can to fulfill their luſts, and take neuer ſo much pleaſure, and be neuer ſo merry, yet they can haue no true ioy, nor peace of conſcience; for all the peace, the mirth, and ſport they haue, is but deceit, all falſe, and indurable like the graſſe, greene in the morning, and withered ere night. But when *Eſa.57.& 58.* the Lord doth knock at their hearts, and ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt; but they may ſay, In laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth moane, in riches pouerty, in glory ſhame, in life my ſoule is euen dead, in plenty my ſoule wanteth all things, wherein it ſhould reioyce; it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares; like *Cain*, who being Lord of all the earth, yet had no ioy in it when God *Gen.4.* had once forſaken him. Likewiſe *Saul*, when God had forſaken him, he had no ioy of his Kingdome nor of all *1 Sam.16.* his riches: and then who had more ioy, *Saul* the King, or *Dauid* the Subiect? So then we ſee, that perfect ioy can be had in nothing but in God, and in Ieſus Chriſt. Wherefore, as by the ſtreame you may be led to the Fountaine, euen ſo let the ioy and peace of this life ſerue to lead vs to God, who is perfect ioy and peace, and there reſt like the wiſe men which were guided by the ſtarre, to come to the true Sonne of Grace, Ieſus Chriſt, when he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall be like the reſtleſſe Doue, which fluttred about, and found no reſt any way, till ſhe returned

to

to the Arke : but we ſeeme as though we ſought him and found him; when as we doe but play the Hypocrites. *Salomon* ſaith, That the wayes of the Whore are proſperity and welfare, for ſhe euer puteth on a Vizard, that ſhe might not be knowne to be ſo vile as ſhe is : vnder the colour of goodneſſe, euill is alwayes lurking.

Therefore alſo is Chriſt called the Light, becauſe wee ſhould leaue our fooliſhneſſe, ſeeing light is come, and that we ſhould forſake all our lights which are but darkeneſſe, and cleaue vnto this light, which is the true Light indeed.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, and they receiued him with thankfulnes, of whom there was no hope of goodnes left. Who would ſuppoſe that the barren Woman ſhould become fruitfull, or the prodigall ſonne returne home againe ? It is like, as if an Owle ſhould be conuerted to ſee light, or as if the ſtreame would returne into the Fountain, or as if an old man ſhould become young againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed : the Iewes muſt firſt reiect him, before the Gentiles receiue him : and when the Iewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpred vnto the whole world.

Luke 14.23. When the gueſts would not come, then he ſendeth into the high wayes, to compell others that would not come willingly vnto it. Comfort is on foot, and that which will come, ſhall come, &c. The Queene of Saba came

Matth. 12. from the vttermoſt part of the earth to heare *Salomons* wiſdome; and the wiſemen came from the Eaſt to ſee Ieſus Chriſt : but wee may ſay, the Lord was here in the Temple, and I was in my Shop, Selling and Buying, Lying, Deceiuing, and Swearing. Well, when he comes backe againe, I will be better acquainted with him ; and ſo we eſteeme not of his preſence in any reuerent ſort.

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The Shunamite said: Let vs build a Chamber for the man of God: then we should build an house. *Zacheus* climbed vp into a tree to see our Sauiour, and the Lord seeing his diligence, called him, *Zacheus*, come downe, for I will dine at thy house this day: and that was a ioyfull day with *Zacheus*, for then saluation came into his house, and vpon all his family: he gaue the Lord a feast, and the Lord made him a far better feast of peace, a feast of ioy, a feast of heauenly things, and so for his zeale and endeuour to see Christ bodily, hee shewed himselfe vnto him spiritually, euen to his hearts desire. 2 *Reg.* 4. 10. *Luke* 19.

To be vnealed.

Haue an eye to the future tense: that which is not, shall be. As for example, *Salomon* was wise, but he is foolish: *Sampson* was strong, but he is weake; *Iudas* was a Preacher, but he is a Traitor; *Paul* was a Persecuter, but he is a Preacher: *Peter* was a denyer of Christ, but now hee is a bold Professor of Christ; *Moyses* was learned in the wisedome of the Ægyptians, but now he is learned in the wisedome of God, by which the wisdome of the Egyptians is made but meere foolishnesse in the sight of God. Others as Heathen Philosophers, *Plato*, *Aristotle*, *Cato*, *Crates*, and such like, were counted very wise men in the sight of the world, yea they wrote so many bookes full of wisdome and also adorned with notable sentences and witty sayings, that one would thinke all wisdome were buried with them; so famous were they, and so full of earthly vnderstanding, teaching manners, counsels, and policies: yet, for my part, I haue neither seene nor heard of any such, being wise in worldly things, and without the wisdome of God, but that they haue committed some notorious foolishnesse in the sight of all men, like *Achitophel*, of whom we read, that hee was so wise a Counseller, that his counsell was like as one had asked counsell at the Oracle of God; and yet see the end of him, hee hanged himselfe, and all for the want 1 *King.* 3. 12, 11. *Iudg.* 13. & 15. &c. *Luke* 6. *Acts* 1. *Acts* 9. *Mat.* 16. *Acts* 4. *Acts* 7. 2 *Sam.* 16. 23. 2 *Sam.* 17. 23.

want of the knowledge of God. It had beene better therefore for him to haue had more Wisdome, and lesse Wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, haue either poysoned, burned, or drowned themselues: and so wee see that the end of the worldly wisedome is meere foolishnesse, and the foolish haue more peace than the wise: for their wisdome, without the feare of God, doth them no more good than the Arke did to the Philistines, which did nothing but torment them, because they knew not how to vse it, and therefore vnreuerently abused it. For if your wisdome consist in eloquence of words, in profundity of wit, to gaine craftily, and spend warily, to inuent Lawes, to expound Riddles, and interpret Dreames, to tell Fortunes, and propheſie of matters by Learning: all your wisdome is but vexation of the spirit; for all these without the feare of God, doe vs no more good, than their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid, though Christ brought light vnto the Gentiles, yet it may bee said, that the Gentiles sit in darknesse still, saue a few Leuites scattered vpon the Mountaines, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sunne* and *Moone*, *Beasts* and *Serpents*: so the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calfe*, *Ahazias* worshipped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship vnto *Baal*: so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should bee made of nothing, that the Word became flesh, that God and Man was ioyned together in one person, that one man may bee righteous in the righteousnesse of another, which is Christ, and that the dead shall rise againe: these seemed foolishnesse vnto the Gentiles, neither could they beleeue

1 *Cor.* 1. 20.

2 *Sam.* 5.

2 *King.* 17. 30.
Iudg. 16. 23.
Act. 19. 33.
2 *King* 19. 37.
Exod 32. 46.
2 *King.* 1. 2.
1 *King.* 22. 13.
1 *King.* 16. 32.

beleeue them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleeue them; for when they professed themselues to bee wise, they became fooles, saith the holy Ghost. So then we see now what Christ hath done for vs, he hath bound that Serpent, which hath sowne all the Tares, so that the deuill is faine, for want of better lodging, to enter into Swine. *Rom.* 1.22.

Heretofore, whereas one followed God, a thousand followed *Baal*; but now Kings & Princes lift vp their heads, desiring Christ to raigne with them, and in them. Heretofore we made our selues like the wounded Man, wee were spoiled, we were stript naked, and wee were bathed in our bloud, being full of wounds, but now Christ hath furnished vs, he hath washed vs, he hath clothed vs, and we are now become true Israelites; vs, which were the vile and wilde Olives, he hath grafted vpon the true Olive, and planted vs in a fruitfull soyle. And what cause can wee shew for this, but onely mercy? For heretofore we were called foolish, but the Lord hath made vs wise, according to the wisdome of God, in these dayes by his Spirit: but if yee deserue to bee called the foolish Nation againe, then ye are most vnhappy and most cursed. So now wee haue heard that the Lord doth reueale his counsell vnto his Prophets, and how the glory of Israel is now reuealed to bee the light of the Gentiles. And you haue the cause why: because the Iewes reiected their owne saluation. You haue heard that the cause was onely his *mercy* and his loue, because mercy cannot containe it selfe within Ierusalem. *Deut.* 31.

A light to bee reuealed to the Gentiles, and the glory of thy people Israel.

You haue heard why Christ is called light, why hee is called the light of the Gentiles, why the Lord did change a curse into blessing, and why the Gentiles did change darknesse for light, and a thousand gods for one true God.

Then

Then the Gentiles receiued more grace than they desired, for the Lord came vncalled vnto their houses, and made a feast vnto them in their owne houses. The light of the Gentiles is our light, your light, and my light: Christ is our grace, your grace, and my grace: and Christ is our saluation, your saluation, and my saluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles, was better than to the Iewes.

He came into the world when the world did abound in all wickednesse, & saued vs when we most deserued wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring saluation, to redeeme our lost soules, euen (as it were) against our wils: so that now wee would not be as we were, for a thousand worlds.

The blindnesse of the Iewes was, and is wonderfull, who heard of their reiection, and of our conuersion, and yet vnderstood it not, neither sought to preuent Gods wrath in reiecting of them. Therefore the Rocke, which should haue saued them, shiuered them in peeces: wherein was shewed their wonderfull blockishnesse, hauing it so often fore-told by their Prophets, figured in their Law, shaddowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Euery thing that commeth to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Prouinces; these are all fore-told in the Scriptures, and yet none doe vnderstand it, sauing a few chosen ones whom God loueth: For, the comming of Antichrist, the ouerthrow of Kingdomes, the darknesse of Popery, the light of the Gospell, the conuersion of the Gentiles, and the reiecting of the Iewes: all these are set downe in the Scriptures, and yet wee cannot vnderstand it though wee heare it day by day, because wee doe not giue our mindes to vnderstanding.

Such hearers shall stand in a maze before the righte-

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ous and terrible Throne of God: the dead ſhall riſe, the trumpe ſhall blow, and all the world ſhalbe in an vprore, and they ſhall ſtand quaking, when their hearing without profiting ſhall be laid to their charge, and they ſhall ſay; O we haue knowne no ſuch thing. But ſurely if the Iewes could come out of hell, they would admoniſh vs to take better heed how to heare: for we heare as though we did not heare at all, our minds are otherwiſe occupied. Now when we ſee any thing come to paſſe as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, This prophecie is fulfilled, for all things that are written are come to *Scriptum eſt, & factum eſt*, that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It prophecieth nothing, but that which truly is fulfilled in due time; and the more often it ſpeakes of a thing, the more certaine, the more excellent, and the more to be beleeued it is. Like a Iewell that is beſet with pearle, ſo is our calling adorned with Scriptures, for ſo doth God tender our calling, which is often in his mouth, and we ſo often in his remembrance, that he ſpeaketh of vs in euery Booke throughout the whole Scriptures; like a kinde Spouſe, whoſe Loue is in a ſtrange Countrey, and he delighteth himſelfe with thoughts and meditations of her: ſo he did long vntill the Gentiles were come to him againe, like the prodigall childe, whoſe Father did long till he had embraced him. When ſhall my prodigall ſonne come home againe, ſaith he? I will put my beſt garment on his back, and my gold Ring on his finger, and his fare ſhall be the daintieſt morſell. And thus God longeth for our ſaluation, and he knocketh at our doores; Is Faith here? is Loue here? is one called the feare of God in this place? *Luke 25.*

And as loue maketh louers ſometime to ſpeake plainely and familiarly one to another, ſometime by darke ſpeeches and riddles, ſometime by letters, ſometime by dumbe ſhewes and ſignes, and ſometime to hide them-

ſelues one from another: So our God ſpeaketh ſometime plainely to his Church, ſometime darkly and myſtically, ſometime he turneth his face from his Church and deare Spouſe, as though he would not ſpeake vnto her for loue; as appeareth in the booke of the *Canticles*. Of the caſting off of the Iewes, and calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſon of *Adam*, and *Abel* the younger, yet God loued *Abel*, and accepted his ſacrifice: but God reiected *Cain* for his wickednesſe, and hee became a reprobate. Euen ſo doth God, he reiecteth the Iewes, which were the eldeſt ſonne, the true Oliue, and the naturall ſeed, and Gods deare children, if they had continued in obedience; and he taketh vs, being but the youngeſt ſonne, the wilde Oliue, the ſeed of the wicked, and maketh vs children by adoption vnto him, onely of his mercy, without any other cauſe

Gen.9. *Gen.5.1.2.9.* *24.10.21.& 11.10.* *Geneſ.9.27.* *Iohn 10.16.*

The ſecond example was *Sem* and *Iaphet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſonne, and *Iaphet* the firſt, and of this *Iaphet* came the Gentiles: of him ſaid *Noah*; *God perſwade Iaphet, that he may dwell in the tents of Sem:* that is, that they may be vnited together, as we ſee it is come to paſſe. Other ſheepe I haue (ſaith Chriſt) which are not of this fold, them alſo will I bring, and they ſhall heare my voyce, and there ſhalbe one ſheepefold, and one ſhepherd.

Geneſ.21.

The third type or figure was *Iſmael* and *Iſaac*, both the ſonnes of *Abraham*: *Iſmael* was the eldeſt, *Iſaac* the yonger, yet *Iſaac* was choſen of God, and inioyed the promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put way, the Lord was not with him.

Geneſ.25.

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes of *Iſaac*: *Eſau* was the elder brother, and *Iacob* the younger, yet God loued *Iacob*, and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Iacob* for a meſſe of pottage; and therefore *Iacob* ſtole the bleſ-

ſing

ſing from him : ſo God bleſſed *Iacob*, but curſed *Eſau* : whereby he ſhewed, that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, and hath giuen it vnto vs.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban* : *Leah* was the elder, but bleare or ſquint-eyed : *Rachel*, the younger, beautifull and faire, 17. Therfore *Rachel* was beloued of *Iacob*, and *Leah* deſpiſed 18. yet *Leah* was firſt married, 23. And alſo made fruitfull, 31. but *Rachel* alſo was after married, 28. & more beloued, 30. and hauing enuied her ſiſters fruitfulneſſe, 30. 1. and repented, God remembred her, and made her fruitful. So Chriſt firſt married the Iewes, & made them glorious; but when they deſpiſed their glory, he married with the Gentiles, and they enuying their happineſſe, of barren in all goodneſſe, became fruitfull in true holineſſe *Geneſ* 29.16.

The ſixth figure was *Manaſſes*, and *Ephraim*, the two ſonnes of *Ioſeph* : *Manaſſes* was the eldeſt, and *Ephraim* was the youngeſt. Both of them *Ioſeph* hauing brought to *Iacob* his Father, that he might bleſſe them, he tooke *Manaſſes*, & put him towards *Iacobs* right hand, that he might bleſſe him firſt and more plentifully, and he took *Ephraim* and put him towards *Iacobs* left hand : but *Iacob* ſtretched out his right hand, and layd it vpon *Ephraims* head, which was the yonger, & his left hand vpon *Manaſſes*, directing his hands ſo of purpoſe, for *Manaſſes* was the elder of them. Thus the Lord bleſſed vs, when there was no hope left for vs.

The ſeuenth figure was *Rahab*, a harlot in Iericho, who was a Gentile, yet her heart was touched ſo, that ſhe receiued and entertained the Spies that *Ioſhua* ſent, and in time of danger hid them, that they ſhould take no harme : ſignifying thereby, that the Gentiles ſhould receiue and embrace the Iſralites and Meſſengers of the Goſpell, and keepe them as ſafely, and defend them *Ioſhua* 2.

as diligently, as *Rahab* did the Spyes of Iſrael.

Ruth. 4. The eighth figure was *Ruth* a Moabite: of her *Chriſt Ieſus* vouchſafed to come as concerning the fleſh, to ſhew that he came not onely of the Iewes, and for the Iewes, but alſo of, and for the Gentiles, which were the loſt ſheep vnhoped for, being ſtrangers from the couenant.

Iudg. 14. The ninth figure was *Sampſon*, who being a Iew, would needs marry with a Gentile: ſignifying that *Chriſt Ieſus* would alſo marry with the Gentiles, as he did with the Iewes.

1 *King.* 11. The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Egyptian and Gentile, ſignifying thereby, that Chriſt would take him a Spouſe among the Gentiles to marry with himſelfe, as *Dauid* in the *Pſalmes* declareth.

Pſalm. 45. The eleuenth figure was *Naaman* the Syrian, whoſe le-
2 *King.* 5. proſie is turned vpon *Gehezi*, the leproſie of an Heathen and ignorant man turned vpon an Iſraelite, and one that had the knowledge of God, being the ſeruant of a Prophet: ſignifying that our leproſie of ſinne and ignorance ſhould bee turned from vs vpon the Iewes, who had the knowledge of the Law of God, but eſteemed it not, but were vnthankfull for it. Many like examples there are in the new Teſtament. For like as the Cherubins, though ſeuered in ſunder, yet looked one towards another: and both vpon the Mercy-ſeat: ſo the old Teſtament and the New looke one towards another, and yet point at one and the ſame thing.

Matth. 3. The firſt type or figure in the new Teſtament, was the Wiſe-men, which were the firſt fruits of the Gentiles, and came from the Eaſt, being guided by a Starre: ſignifying that by the guiding of the Word and Spirit of God, the Gentiles ſhould come from all the places of the world to embrace *Chriſt Ieſus* with ioy.

Matth. 2. The ſecond type or figure was Chriſt his going into Egypt

Ægypt, ſignifying thereby, that hee ſhould goe from the Iewes to the Gentiles, becauſe the Iewes refuſed him, through vnbeleefe, abundance of wickednesſe, and want of reformation: ſo wee ſee that nothing can driue away Chriſt but ſinne.

The third type was, Chriſt whipping the Iewes out of the Temple, ſhewing thereby, that the Iewes ſhould bee whipped, or caſt out of the ſpirituall Temple; and the Gentiles ſhould occupy it. This (beloued) belongeth vnto vs, to whom the Lord ſo wonderfully hath made his light to ſhine. *Mat.* 21. 12.

The fourth figure is, the parable of the Vineyard, that was taken from them that poſſeſſed it, and giuen to them that ſhould bring forth the fruits thereof, and yeeld better increaſe vnto the Lord of the Vineyard. *Mat.* 21. 33.

The fifth figure was, the Parable of the two Sonnes, that were bidden to goe and worke in their Fathers Vineyard, of whom the firſt ſaid, he would, and did not: the ſecond ſaid, hee would not, and did repent, and went to labour in the Vineyard: the firſt ſignified the Iewes which made many vowes, with ſuch a ſhew of godlineſſe, which was but hypocriſie, whom the Lord reiected and caſt off, and ſaid, that the Publicans and Sinners ſhould ſtand in iudgement to condemne the greateſt of them. *Mat.* 21. 28.

The ſixth figure was, the feaſt that the Lord made vnto the diſobedient Gueſts, whom the Lord inuited to his banquet, which was onely ordained for them, and who promiſed to come vnto it, and yet refuſed and would not come, but alleaged ſlight excuſes, taken from their loue of earthly and tranſitory things aboue God. Therefore the Lord ſent into the high waies, to call and compel the Gentiles to come, which came, though ſome left their wedding garments behind them. *Mat.* 22. 2.

The ſeuenth type or figure was, the viſion of *Peter* in Ioppa, when hee was on the top of the houſe, where hee *Act.* 10.

ſaw the veſſell come downe, that had in it all manner of foure-footed beaſts of the earth, and wilde beaſts, and fowles of the ayre, and creeping things, where alſo the voice ſaid vnto him, *Ariſe*, PETER *kill and eat*, wherein the Lord ſhewed vnto him, that he ſhould count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beaſts ſet downe in the Law of God; therefore when *Peter* was ſent to *Cornelius* houſe, he ſaid, *Of a truth, I perceiue that God hath no reſpect of perſons, but in euery Nation he that feareth God, and worketh righteouſneſſe, is accepted of him.*

Vers. 34.

Many other examples of our calling, as the ſtrayed ſheepe, the loſt groat, the prodigall ſonne, and Chriſt eating with Publicans and ſinners, which when we read, we ſhould caſt our figure, and ſay, Of whom is this ſpoken? of the Gentiles? then is it of mee, for I am a Gentile. But am I conuerted? if I bee not, then haue I not fulfilled this prophecie: therefore let vs ſtriue to doe well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heauen.

Luke 15.
Luke 5.

Now all theſe prophecies are fulfilled, the blind ſee, the lame goe, the dumbe ſpeake, the deafe heare, the maimed worke, the dead are quickened, the Lepers are cleanſed, and the poore receiue the Goſpell. Therefore who will deſpaire, and ſay, Light is not reuealed vnto mee, when as hee ſeeth it to bee reuealed vnto whole Nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is fore-told, whereby wee ſee how dearely the Lord tendereth our ſaluation, like as a kinde Spouſe which was longed for, while ſhee was in a ſtrange Countrey, for Chriſt longed for the Gentiles, till they came home againe vnto him. Therefore let vs now conſider what hee giueth vs, namely, righteouſneſſe and ſaluation: firſt righteouſneſſe, then ſaluation: firſt repentance, and then forgiueneſſe of ſinnes, the Sonne of the Goſpell,

Goſpell, leſt we ſhould ſee Heauen in Hell, and Light in Darkneſſe, and ioy in anguiſhes. Let vs not contemne our light, or grow careleſſe of it: let vs not build with one hand, and ouerthrow with the other by prophaneneſſe; like thoſe men, which while they ſurfetted at their gluttonous Tables, called vpon God for health. Chriſt is not receiued with the left hand: if the Father offering a gift, doe ſee the Sonne ſtretch forth his left hand, he will withdraw his gift from him. I ſay, let vs not contemne our light, as the Iewes contemned their glory.

For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent reuelation, that great and mighty Kings haue earneſtly deſired to ſee, and Princes haue laid downe their crownes to reueale it. Let vs embrace this light, let vs take and put on the wedding garment, and goe to the banquet vnto which a thouſand Meſſengers haue inuited vs, and alleage none excuſes: ſay not, *I haue married a wife, I haue bought Oxen, I goe to ſee a Farme, &c. and therefore I cannot come*, neither will I come. Well, doe ſo, if that ye will needs: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another: and *Eſau* ſhall weepe for the bleſſing, but ſhall not haue it.

Matth. 13.

Matth. 22.

Heb. 12.

But giue me a reaſon, I pray thee, why thou wilt be called the ſeruant of God, which doeſt not ſerue him; or the child of God, which doeſt not loue him: or the Diſciple of Chriſt, which doeſt not learne of him: yet his raine falleth vpon all, iuſt and vniuſt, and hee giueth thee all things for nothing: The Sunne doth giue his light for nothing, the dew doth giue his moyſture for nothing, the Riuers doe giue their waters for nothing; and the Earth doth giue her fruit for nothing.

What ſhall wee doe then when the Sunne ſhineth? Wee muſt not doe as wee doe in the darke, for then men ought to betake them to their labour. Learne of the Sa-

Rom. 13. *Epheſ.* 5.

uage beasts; who as soone as the day springs, betake them to their trauell, and euery bird welcommeth it with many a sweet song. Christ is light, and this light is come; therefore hee that seeth not now, is blinde, Are not they then blind which yet see not, that prayer for the dead is vaine, needlesse, and bootlesse? But thicke darknesse needs a mighty light to chase it away. So that he which beginneth to root out some error or superstition, at the first shall haue much adoe: for custome and naturall corruption are the first causers of heresie, and shal cry against her in the maintenance thereof: and withstanders of reformation shall say, Great is *Diana* of Ephesus: and so for a long time they seeme to wash the *Æthiopian*, or the blacke Moore; the more they wash him, the more they gall him, and yet he is an *Æthiopian* still: but in the end the Arke standeth, and
1 Sam. 5. *Dagon* falleth down, and truth triumpheth ouerfalshood, hauing got the victory; and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst vs still? To him that asketh, what Scripture haue you against it? it is sufficient to answer, what Scripture haue you for it? For if the word command it not, God reiecteth it, and will say, who hath required these things at your hands? But what is this? for euery idle word you must giue account, as our Sauiour Iesus Christ saith, *Matth.* 12. And whatsoeuer is not of faith is sinne, *Rom.* 14. 23. They aske, What, shall we not say, God be with them? Why should you? Why (say they) must we say nothing? what if thou doe not? What saist thou, when thou mentionest the death of thy first Fathers, *Adam, Seth, Enos, Enoch, Noah*? Doest thou lesse loue these, not praying for them, than thou doest them, for whom thou saist, God be with them? &c.

But thou hast speeches enow to vse if thou wilt needs say somewhat, and leaue such superstitious and offensiue sentences: if hee bee a good man, thou maist say, The Lord

Lord bee thanked for his deliuerance, or the like; but if hee bee not, then thou maiſt ſay, God grant wee may doe better than he hath done, and that by his fall wee may learne to riſe frome ſinne, or ſome ſuch thing: whatſoeuer hee bee, thou maiſt ſay as *Dauid* ſaith of his childe, giuing a reaſon why he would not pray for him any longer being dead: Can I call him backe againe? I ſhall goe to him, but hee ſhall not returne to mee: or any other words, ſo they bee wiſe, and therefore not againſt the Word. What then is to bee done? as *Iacob* ſaid to his wiues and children; Giue me your Idols that I may bury them: ſo ſay I vnto you; Giue me your ſuperſtitions that I may bury them, that they may remaine with you, or in you no longer, to the diſhonour of God, offending of your weake brethren, or to my griefe. For I am iealous ouer you: and becauſe you are mine, and I am yours, O that my voyce were as the whirle-wind, to beat downe, root out, and blow away all your ſuperſtitions, that they may no longer reigne amongſt you! Or rather, O that Chriſt which is our light were come into vs all, and ſhined ſo bright, that we were aſhamed of all our darkneſſe! of all, not of minde onely, but of will alſo, and of workes, that we no longer would walke in darkneſſe, for few haue the will to walke according to the Word, either in darkneſſe or light: we can ſee to ſinne in the darke aſwell as in the light: and doe rather, becauſe the light diſcouereth both the harlot and the theefe; ſo they are afraid of the light: but aſſured be we, where light is not, Chriſt is not: for Chriſt is light: and let none be afraid to ſeeke this light which is ſo good, ſo excellent, and ſo profitable for vs; for it doth not onely deſcry it ſelfe, but all other things round about it. Therefore if thou haue this light, thy faith, thy feare, thy loue will ſhew it ſelfe, & good things cannot now hide themſelues, for he that is light, doth delight to pleaſe God in the light. It is no maruell though a man ſtumble in *Iohn 1.*

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the darke: but he which ſtumbleth in the light, is not very ſtrong, becauſe hee ſeeth his way before him. Once wee ſtumbled at euery ſtraw when we walked in darkneſſe: for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorance had a fall: or if you will, pride roſe, and we fell, luſt roſe, and we fell, &c.

Were *Egypt* as light as *Goſhen*, wee ſhould haue Idolaters as ioyfull as true worſhippers; but there is palpable darkneſſe, tedious, fearefull, and of long continuance in *Egypt*, cleere light onely in *Goſhen*: therefore flye *Egypt*; but if thou liue in *Egypt*, that is, walk in darkneſſe, or commit wickedneſſe, though thou ſinne in the darke, the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now giue ouer darkneſſe, and arme thee with light, for our life ſhineth as the light; therefore now we ſhould be *Iſrael*, for *Iſrael* is reuolted.

But many Scroules may be written of our ſins, and thus the Gentiles are as Gentiles ſtill. He that beleeueth not the word, is an Infidell: hee that beleeueth not God, is an Atheiſt: he that worſhippeth any thing more than God, is an Idolater: euery mans conſcience ſhall condemne himſelfe. Yet men will leaue godlineſſe for riches, but they will not leaue riches for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotion, as many doe now their gold and their riches: O intolerable wickedneſſe! For many there are that could bee content neuer to dye, but liue euer here with their riches and pleaſures. And is not the godly more deſpighted for his godlineſſe, than the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs, than the limmes of Satan? So dearely euery one loues ſinne, and drawes ſinne vpon ſinne, till there bee a Chaine of many linkes, and monſters therein drawn moſt loathſome. And though we of our ſelues run ſwiftly to hell, yet the moſt driue vs, to make vs bie faſter:

they

they come vnto vs, and ſay, Your fathers loued vs well and ſaid vnto vs, If you will be faire, you ſhall be wiſe; if you will be drunke, you ſhall be rich, &c. Yea euery one pointeth, and ſheweth vs the way that leadeth to deſtruction: and how few are the number of them that doe ſhew vs the way of vertue and godlineſſe?

And thus wee are euen as forward as thoſe Iewes that ſtriue who ſhall come into hell firſt. Who did euer thanke God that he was not borne an hundred yeares agoe, when ignorance ſpred ouer all, and all Egypt was ſmitten with darkneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt, or an Epicure, which liues without God in the World? we haue all Gods gifts offered vs, but we haue refuſed them. Chriſt brought light: but we had rather he had brought darkneſſe; for we loue darkneſſe more than light. The Angels, the Heauens, the Word, the Spirit, are light, and we that ſee it, are darkneſſe; for wee cannot abide light, but are like an Owle that flyeth out of a bare field from the light of the day, ſuch a death is day vnto vs. Faith is flowne away, Truth is become a Pilgrime, and euery ſtring is out of tune. Hee that ſhould weepe and bee ſorrowfull, laughs: and truth is brought to the ground, yea poore truth is perſecuted to death: but ſinners are ſtubble, and their ſentence is, Burne them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occaſions of ſin, and giue it gall to eat, & when you haue done ſo, ſet a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carry the croſſe, & when it hath carried the croſſe, condemne it, and when you haue condemned it, put it to death, and when yee haue put it to death, bury it; and when you haue buried it, role a great ſtone vpon the head of it, & ſet watchmen to keepe it, euen faſting & prayer, that it may neuer riſe againe to reigne any more? the which the Lord for his mercy ſake grant, *Amen.*

THE

THE CALLING OF *IONAH.*

IONAH. 1. 1, 2.

1. *The word of the Lord came to* Ionah *the ſon of* Amittai, *ſaying;*

2. *Ariſe and goe to* Niniue, *that great City, and cry againſt it, for their wickedneſſe is come vp before me.*

YOu haue heard the ſweet ſong of old father *Simeon* like the pleaſant ſong of a ſweet bird before her death, ſetting forth the ioy of the righteous that embrace Chriſt Ieſus. Before Chriſt Ieſus vouchſafed to come to vs, wee would not come vnto him, but in all our doings wee wrought our condemnation, and through the innumerable heaps of our iniquities, laboured to driue him without all hope of mercy, from vs. So wee continued like flyes, which flutter about the candle, till they haue conſumed themſelues. When we had done as much as in vs lay to driue him away from vs, then hee ſaued vs, and recompenced good for euill vnto vs. So that if God had loued vs, no more than we loued our ſelues, we might

might haue periſhed in our ſins, & our bloud ſhould haue beene vpon our owne heads. If Chriſt be the Light of the Gentiles, let vs embrace him, and euery one walke as becommeth the children of light: but many do ſhut their eies againſt it, leſt they ſhould ſee: & not onely many ſmother their owne light, but the Sun ſaith vnto the moone, Shine not; and the Moone ſaith vnto the Starres, Be not bright. And many haue ſmothered their light ſo long, that the dampe hath put out the candle; and thus they labour to bring the darkneſſe of *Egypt* vpon *Goſhen*, ſo that their eies haue forgotten to ſee: and ſo many goe out of the way, becauſe they would not looke vpon the candle, and the Deuil giueth to euery one that which he wiſheth, ſo it may be for his hurt. But who can but pitty, that with the ſame Manna which commeth from heauen, and feedeth many to life euerlaſting, ſo many are poyſoned, and finde in it nothing but the ſauour of eternall death.

The Iewes had no cauſe to enuy our Light, for hee gaue them glorie: he was poore, and yet hee gaue them riches: hee was counted baſe, and yet hee made them honourable: he was contemned, and yet he made them beloued: they were full of darknes, and he brought them light; but they contemned his light, and ſo procured their owne condemnation. And therefore now it is come to paſſe, that they are become vagabonds vpon the earth; and moſt contemned of all other Nations, and in euery people haue a dwelling; euer ſince they propheſied euill vnto themſelues; ſaying; His bloud be vpon vs and our children, goodnes hath put on the face of baſhfulneſſe amongſt them.

If thou embrace Chriſt as *Simeon* did, then Chriſt is thy glorie: but if thy glory conſiſt in beautie, which fadeth; in gay cloth, which weareth; in wealth, which waſteth; or in Gold, which ruſteth; then Chriſt is not thy glory.

We haue gone long with an old man, & now we haue loſt him, but wee are loth to part with him, hee is ſuch a

good

good companion: neuertheleſſe wee hope to find him againe in *Ionah.*

We haue gone but ſlowly with him, as with an old man that is not verie ſwift of foot: but now we muſt run with *Ionah* as with a poſt, leſt *Ninive* be deſtroyed.

The Prophecie of Ionah.

I need not to ſhew the authoritie of Prophets: but concerning their ſorts and differences, there are three ſorts of Prophets. The firſt were ſuch, as called vpon the name of the Lord in Prayer for the people, and receiued an anſwer from the Lord in the peoples behalfe: of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Pro- 1 *Sam.* 10. 9.
phets, were ſuch as God raiſed to expound the Law, and declare the will of God vnto the people, when the Prieſt and ſuch as ſhould doe ſo, were ſlacke in their callings, of which ſort was *Eſay*, *Ieremy*, *Ezechiel*, *Daniel*, *Hoſea*, *Ioel*, *Amos*, *Obadiah*, and the reſt of the holy Prophets. A third ſort, were ſuch as haue bin ſince Chriſt, working ſuch like effects, of which ſort was the Prophet *Agabus*, of whom mention is made in 11. of the *Acts*, and 28. *verſe.*

Now in the ſecond ſort of theſe, was *Ionah*, whom God ſent to declare his will to his people, vnto whom alſo the Lord did reueale the ſubuerſion of kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, the Calamities that were to come vnto the ſonnes of men for iniquitie and rebellion againſt God.

As all wiſe men were not borne at once, nor liued together: ſo theſe holy Prophets haue not beene at once, but were rayſed vp by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might be reuealed, but asmuch as was ſufficient for them, euery one in their times and places. Neither hath any of them told as much

much of the will of God as might bee declared, nor fully expounded his Lawes: but the Patriarkes left some to the Prophets, and the Prophets left some to the Apostles: but they haue left none for vs, but they haue all set open the whole will of God vnto vs, and euery Prophet now bringeth onely gold, myrrh, and frankincense, like the Wisemen that came to see our Lord.

There are three things that moued mee to take this storie in hand aboue all others. First, because you know the storie, and therefore can the better conceiue of the matter as I goe forward with it. Secondly, because it is briefe, and doth containe a great deale in a little. Thirdly, because it is most agreeable for the time and state of this sinnefull age wherein we liue, and therefore most conuenient for vs. It is manifest that *Ionah* liued in a very troublesome time, namely, in the time of *Ieroboam* the sonne of *Ioash* King of Israel, a wicked King, though not he that is called the *Ieroboam* that made Israel to sinne. For of this second *Ieroboam*, in whose time he prophesied, it is written, 2 *King.* 14.24. He departed not from any of the sinnes of *Ieroboam* that made Israel to sin; which commendeth the holinesse of *Ionah*, in that he in the midst of their corruption wherewithall the people were ouerflowne, was vncorrupted and vnspotted, and called to be a Prophet amongst the people of God. For he had prophesied in Israel, before hee was sent to *Ninive*, as the word also doth argue; which layeth open and magnifieth the great loue of God, in that hee sent a Prophet to admonish this vngodly people, when as he should haue sent a thunder-bolt to terrifie them, or rather vtterly to destroy them; so that there mercy stept before iudgement.

2 *Reg.* 14.25.

His name was *Ionah*, which signifieth a Doue, which admonisheth vs, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doues. His Fathers name was *Amittai*, which signifieth

rifieth Truth. I would that Truth were euery Preachers Father.

There are two ſpeciall things contained in this Hiſtory. 1
The firſt, the great mercy of God ſhewed vnto three ſorts of men: the *Niniuites*, *Ionah*, and the *Mariners* in reſpect of the Niniuites, that he ſent a Prophet to Niniue, a City of the Gentiles, which were ſtrangers from the Couenant, from the Promiſe, and ſtrangers from the Commonwealth of Iſrael, and conuerted them by his preaching, and ſo ſpared them now.

In regard of *Ionah*, that being, for his diſobedience in 2
flying to Tarſhiſh, when he was ſent to Niniue, throwne into the Sea, he prepared a great Whale to ſwallow him, and in his belly, euen in the bottome of the Sea, where there was no hope of life for him, preſerued him: and after three dayes deliuered him thence ſafe, and then caſt him not off, but continued him in his calling, and wrought powerfully by him, both in the ſhip, converting the Idolatrous Mariners, and in Niniue, humbling the King, and the whole City.

And laſtly, when he had moſt vnworthily doubly mur- 3
mured and iuſtified himſelfe againſt God, he contented himſelfe with gentle and milde reproofe of him. In conſideration of the Mariners, that hauing beene Idolaters all their liues, & now in danger, giuing the honour of God to their owne fancies, God yet conuerteth them, ſo that they called vpon him, and ſacrificed and made vowes vnto the true God; and by his mighty power, hauing the Wind and Seas calmed, were then, and for euer ſaued.

The ſecond thing is *Ionahs* fall, and riſing againe. His fall firſt, ſinning, both flying from God, and murmuring, and therein iuſtifying himſelfe: Secondly, ſuſtaining his puniſhment, manifold and long feares, caſting into the Sea, and continuing in the Whales belly three dayes, and afterward his reproofe and conuiction. His riſing, firſt,

repenting in the ſhip, in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his duty, crying againſt Niniue couragiouſly.

We haue ſeene *Ionah* afarre off; if we would, we might ſee him neerer. He that receiues a Prophet in the name of a Prophet, ſhall receiue a Prophets reward. Therefore let vs prepare our eares to heare, & receiue the Word of God, preached by the Miniſters, and let vs thinke, that *Ionah* is come againe to our houſes to preach, and whether it be 40. dayes, or 40. weekes, or 40. yeares; they that liue like Sodome, ſhall be puniſhed like Sodome. But as our Sauiour
Matth. 24. 21. ſaith to his Diſciples, *Pray that your flight be not in Winter, nor on the Sabbath:* ſo ſay I vnto you, Pray that the Lords comming be not on the weeke dayes, for if he come then, how ſhould hee finde you? Therefore I pray you learne at leaſt now, and giue good eare, that you may heare ſufficient for all the weeke.

The Word of the Lord came to Ionah, *the ſonne of* Amittai, *ſaying: Ariſe, and goe to Niniue, &c.*

Herein I obſerue, that *Ionah* went not before he was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpeciall Calling and Commiſſion from the Lord himſelfe: for it was vnmeet to caſt the Childrens bread vnto the Dogs, vnleſſe hee had a ſpeciall Commandement from God ſo to doe.

None ought to take vpon him the function of preaching in the Church, vnleſſe they haue their warrant or authority from God, as *Aaron* had. And although they haue
Heb. 5. 4. not their authority in that forme and manner, as *Ionah* had his (namely) as it were by word of mouth euen from God himſelfe, *Ariſe and goe to Niniue*: yet they muſt haue their warrant from him, elſe their calling is vnlawfull.

But now here is another authority crept into the Church, that makes ſo many Idols, which haue eyes and ſee not, tongues and ſpeake not, eares and heare not, and

that

that is this, when one ſtalleth vp another into *Moſes* Chaire, not hauing *Moſes* Rod, nor *Moſes* Spirit. But this Gall will not hold ſpurring. Further, I obſerue, that as the Word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Ieſuits, and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tyborne, while Maſſes are ſaid for them at Rome.

The word of the Lord came vnto Ionah, *&c.*

That which came vnto him, was not alwayes with him: but ſo it was, that when the Word of the Lord came vnto any of the Prophets, then they were well furniſhed with ability to teach, to preach, to reproue, or to command whomſoeuer the Lord would haue ſo handled. As by example: *Nathan* the Prophet bid *Dauid* the King, that he ſhould build a Temple, 2 *Sam.* 7. and 1 *Chron.* 17. And a little after, he came and bid him, that he ſhould not build it. Where wee ſee, that when hee bid him build it, then the Spirit of the Lord came not vnto him, to bid him ſo to doe. And therefore the Spirit of God came vnto him the very ſame night, and bid him that hee ſhould goe to *Dauid*, and bid him, that he ſhould not build it. For this is euident, that as God himſelfe is conſtant, ſo his Spirit and his Word are conſtant, and therefore neuer ſaith and vnſaith one thing. 2 *Sam.* 7. 1 *Chron.* 17.

Againe, the Prophet *Eliſha* ſaid, 2 *Kin.* 4. that the Shunamites heart was grieued, but the Lord had hid it from him, & had not as then declared the ſame vnto him: which doth note vnto vs, that the ſame Word whereby the Lord hath & doth reueale maruellous things vnto the Prophets, was not now vpon him, neither is alwayes vpon any Prophet, but according to the Will of God it comes vnto them, to reueale vnto them what he would haue them to doe, and when it pleaſeth him. 2 *King.* 4.

Alſo *Daniel* ſaid, that the Lord did not reueale the Kings Dreame vnto him, for any wiſdome that hee had Dan. 2. 30.

more than any liuing, but only for the Kings ſake, and for the poore people of Gods ſake: and ſo you muſt thinke of vs that are the Miniſters of the Goſpell, that the Lord doth not reueale his will vnto vs, for any wiſdome or worthineſſe that is in vs, more than other men, but for your ſakes, and that we might reueale it to you. Therfore heare vs euen for this cauſe, becauſe the Lord hath reuealed vnto vs theſe things for your ſakes and good.

From the calling we come to the charge.

Ariſe, and goe to Niniue, that great, &c.

God commeth and findeth vs all aſleepe, then he bids vs ariſe; for they are not fit to conuert others, which are
Luke 22.30. not yet conuerted themſelues, according to that ſaying of Chriſt to *Peter*; When thou art conuerted, ſtrengthen thy Brethren, teaching them by your experience.

Now adayesmen take vpon them to reproue others for committing ſuch things, as themſelues haue practiſed, and doe practiſe without amendment, notwithſtanding their diligence in teaching others their duty; they can teach all the doctrine of Chriſt, ſauing three ſyllables, that is, *Follow me.* Therefore theſe are like ſome Taylors, which are buſie in decking and tricking vp others, but goe both bare and beggerly themſelues. Yet they will not let vs plucke out the mote that is in their eyes, vntill we haue plucked out the beame which is in our owne eyes.

Goe to Niniue.

Niniue was the greateſt and ancienteſt City in the land of Aſſyria, and the name of it ſignified *Beautifull*, which name was giuen it, rather for the greatneſſe and beauty thereof, than for the name of *Aſſur*, which was the builder & firſt founder thereof, as we read in the Booke of *Geneſis*. It had
Gen. 10.12. a faire name, but foule deeds, like this City.

Goe to Niniue &c.

God would not ſuffer any people to bee vntaught: therefore he hath written this name in great letters, eaſie

to

to be read of all. The heauens declare the glory of God, and the firmament sheweth the worke of his hands. They haue no speech nor language, without them is their voyce heard. Their line is gone forth thorow all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and Godhead are seen by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Ionah* to Niniue. But when *Paul* with *Silas* and *Timothy* had gone thorowout Phrygia, and the Region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Therefore came they to Mysia, and sought to goe into Bithynia, but the Spirit suffered them not.

Psal.19.1,2,3.

Rom.1.19,20.

Genes.9.
Genes.19.
Acts 16.6.

Goe to Niniue.

The Iewes would not heare the Word of God by *Ionah*, and therfore the Lord sent him to Niniue. They that grieue the Spirit quench the Spirit. Then goes the Prophet from Samaria to Niniue. The word was in Samaria, it went thence to Niniue: The Gospell was at Ephesus, it is come into England: it is gone out of the City, but it may depart from England againe. If any thinke that he standeth, let him take heed lest he fall.

Reuel.2.45.

1 Cor.10.12.

But the Prophet goes from Samaria to Niniue, that was both to shake off the dust of his feet, to witnesse against them their obstinacy and hardnesse of heart, and secondly, to let them see that the wicked Gentiles were more righteous than they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselues refused, and resisted all the holy and worthy Prophets that God sent vnto them. And thirdly, it may bee to signifie, that the Iewes for their contempt and negligence should bee reiected, and the Gentiles should bee receiued into the fauour of God, that they might bee holy and

ſanctified people vnto the Lord in their trouble.

That great City.

Ionah 4.11. Niniue had fifteene hundred Towers in it, as ſome doe write, and an hundred and twenty thouſand little children (as it is noted in the end of this ſtory) therefore it may well be called a great City; but the greater it was, the more vngodly it was. For as one man taketh ſickneſſe of another: ſo one man is infected by the wicked words, and ill example of another, and ſo taught to ſin the more till the meaſure of ſin be full.

And cry againſt it, &c.

Firſt, God biddeth him, Ariſe and ſhake off all impediments, and then to goe and call them to the battell; and now he bids him cry out againſt them, and ſo terrifie them. Euery Prophet is a Cryer, as appeareth, where the Lord Eſay 58.1. biddeth *Eſay* to lift vp his voice like a Trumpet. Euery Prophet muſt both be plaine and bold; & this many times maketh the poore ſeruants of God to ſpeake their minds as plain & bold, as if they ſate in iudgement. *Iohn* was a voice, Luke 3. a voyce would not ſerue, he was the voice of a Cryer, and yet he could not make all the crooked ſtrait, nor the rough plaine.

And becauſe all the Preachers of the Goſpel ſhould cry, that is, preach zealouſly, in the ſecond of the Acts it is written; The holy Ghoſt came downe in fire and tongues: but this fire is quenched, and the tongues are tyed vp, ſo that they that ſhould cry are ſtarke dumbe: but though they cannot ſpeake, they can ſee if a great benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheepe, than we haue of our ſoules.

If Preachers were not deafe, they needed not to cry one to another; but ſuch is the dumbneſſe of Preachers, and the deafneſſe of all ſorts of hearers, that there is great flowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered.

If ye were not deafe, we need not to cry, but becauſe ye be dul of hearing, therfore we cry with mouth, with heart, with hand, with foot, & with all the powers of our bodies vnto you, and yet how little doe you regard it? But are not ye commanded to heare, as well as we to cry? Yea, the Cocke croweth when men are aſleep, yea, the Cock croweth, and ſtill *Peter* yet denyeth his Maſter. *Matth. 26.70. 72.74.*

Before you cry vnto the Lord, heare what the Word cryeth vnto you, and let not your works cry for vengeance while your tongues cry for mercy.

When men heare the Preacher ſpeake againſt pride, hypocriſie, courtouſneſſe, or any other ſin, then they looke one vpon another, as though it belonged not vnto them: but who can ſay, his heart is cleane?

And cry againſt it. *Prou. 28.9.*

Our ſinnes buffet God on euery ſide, as the Iewes buffeted Chriſt, firſt on the right ſide, then on the left ſide, and neuer leaue till they haue prouoked him to cry againſt vs. When God cryes, then we ſhould weep, conſidering wherfore he cryes: for there is nothing that can prouoke the Lord to cry but ſinne, and that he euer cryeth againſt. Doe what you will, and ſay what you will, and the Lord will not be offended with you, vnleſſe you ſin: but if you commit ſin, he is iuſt, and therefore will not leaue till he hath by crying ſlaine either you, or ſin, that reignes in you. For as an angry man euer purſueth that which he hateth, vntill he hath deſtroyed it: ſo the Lord croſſeth and followeth vs with his iudgements, vntill he hath ſlaine that, which moſt deadly he hateth, ſinne.

And cry againſt it, &c.

Reproofe is the neceſſarieſt office, yet is it leaſt regarded, yea, moſt abhorred. For now we thinke if one reproue vs, he hateth vs. But the Lord ſaith, *Leuit. 19.* Thou ſhalt not hate thy brother in thine heart, thou ſhalt reproue him, and ſuffer him not to ſin: noting thereby, that if we flatter any *Leuit. 19.17.*

In their ſin or ſee them ſin, and not reproue them for it, it is a manifeſt ſigne that we doe it of hatred, how great loue and good will ſoeuer we pretend toward them: ſeeing the matter tends to the hurt of their ſoules, and the offence of God.

Yea, if a Preacher reproue ſin, he is thought to doe it of hatred, or of ſome particular grudge: and to bee too buſie, too bitter, too ſharpe, too rough; and therefore ſay, hee ſhould preach Gods loue and mercy, for hee is a Preacher of the Goſpell, he tels vs of, and threatens with the Law, and ſo throwes vs downe too low, ſome to deſpaire: as though we preached the law onely or chiefly, and not the Goſpell alſo continually, to them that loath and ſtriue againſt their ſinnes though they ſinne grieuouſly. Others as though they were galled, will ſay, Let him keepe his Text, or they will ſay, Hee is beſide his booke: as though no text in Scripture reproued ſinne, and ſo of all doctrines, the doctrine of reproofe and reprehenſion of ſin, is moſt contemned, and leaſt eſteemed. But let a Preacher preach darke myſteries, or profane ſpeeches, or vnprofitable fables, or friuolous queſtions, or curious inuentions, or od conceits, or braine-ſick dreams; & any of theſe will be more welcom vnto them than reprehenſion, which is moſt profitable and neceſſarieſt of all. *Balaams* Aſſe neuer ſpake but once, and then he reproued. Then if *Balaams* Aſſe reproued *Balaam*, how much more ought *Balaam* to reproue Aſſes, or ſuch as will be no otherwiſe than beaſts in their behauiour? But perſwade your ſelues beloued, which is moſt true, though we ſpeake as if we were angry with you, and threaten as if we would hurt you, and cry againſt you, as if we hated you, yet we loue you in the deareſt bloud we haue; and therefore, though with perſecution we preach the law, to leade you to the Goſpell: we preach iudgement that you may finde mercy; we preach hell to bring you to heauen; whatſoeuer and howſoeuer we preach, we do all to fill your hearts with ioy in beleeuing, and hauing made you fruitful

Num. 22. 28.

in

in all good workes, present you without spot, nay, glorious also as a Virgin most beautifull, to the Lord of all grace and glory, Christ Iesus.

Hitherto we haue heard of *Ionah* called, and charged to cry; but what should he cry? indeed it is not expressed in this place. But what then? why then, the Papists may say, that he was charged to cry against thē for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they doe gather out of diuers places of the new Testament, that they ought to be obserued. But *Ionah* hath not left it doubtfull what he was to cry: for in the third Chapter, Verse 2. the charge is repeated, and thus expressed: Goe, and proclaime against it the proclamation which I speake vnto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

Iohn. 16, 12. *Iohn* 21. 25. *Act.* 1. 3. 1 *Tim.* 6. 20. 2 *Tim.* 1. 13. & 22.

But what did God command him to cry? euen that which he afterward cried: Yet forty dayes, and Niniue shall bee ouerturned. Ouerturned? Yea, ancient Niniue, faire Niniue, proud Niniue must be destroyed. No man sits so high but destruction sits aboue him, and will fall on all that persist in their defection. Iustice would haue come against them, before it cried against them; but God the most gracious would haue them cryed against, that they might cry out woe and alas for their sins, so preuenting deserued and threatned vengeance: for they hearing the cry of God, cryed out themselues, and that in great humbling to God, so God heard their cries, and tooke pity on them.

Isaiah was commanded to cry, and he cryed: All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of *Iehouah* bloweth on it. Surely the people is grasse. *Iohn* was commanded in the spirit of *Eliah* to cry, and he cried, Prepare the way of *Iehouah*, make euen in the desart a path for our God. And *Ionah* was commanded to cry, and hee cried:

Isai. 40. 6, 7.

Esay 40.

cryed: *Yet forty dayes, and Niniue shall be ouerthrowne.* And all the Preachers of the Gospell are commanded to *cry* and that *aloud*, not to *spare*, to lift vp their voices like a Trumpet, to shew Gods people their defections, and the house of *Iacob* their sinnes. And then also, if they thereby be truly humbled, to proclaime vnto them, Their iniquity is pardoned, they haue receiued at the hand of *Iehouah* double for all their sins. *It is required of the disposers of Gods secrets, that they be found faithful.* And woe to them that loue the pleasures of sinne more than the glory of God.

Matth.3.3. *Ion.1.2.& 3.2.* *Isay 58.1.* *Isa.40.4.* *1 Cor.4.4.*

For their wickednesse is come vp before me.

For, &c. We haue heard the charge it selfe giuen, heauy newes, that a most beautifull City, a most rich Citie, a most populous City, and a most ancient City, must be ouerturned, and that within fortie dayes; what is the cause? *Their wickednesse is come vp before me:* as if he had said, Niniue hath followed her lusts, and forgotten the Law, to satisfie her desires; shee hath notoriously despised her Soueraigne, defied all well meaning, all good dealing: and this is knowne to the iust iudge, and at his barre shee is arraigned, and her accusers stand crying at the bar of iustice. Therefore she may no longer be forborne, execution of iustice must needes bee done: let her therefore prepare for death: and that she may *cry against her, Yet forty dayes, and Niniue shall be ouerturned: for their wickednesse is come vp before me.*

When God sends cryes vnto a people, it is a most manifest signe, that their wickednesse is come vp before him, which doth cause him thus to exclaime, thus to cry out against them. And then if they will not repent, whilest Gods cryes continue crying amongst them, the Lord of Hosts will rise vp in armes against them.

Their wickednesse.

Will you see the Niniuites in a scroll, that withall, you the daughters of Niniue may see, that wealth and wicked-

nesse

neſſe goe together, proſperity and ſecurity kiſſe each other? Niniue (ſaith *Nahum*) was like a poole of waters, moſt populous, and ful of all ſtore, which to increaſe, it was wholly full of lying, deceit, & fraud, full of robbery, oppreſſion, & all violence, a bloudy City: whereby it increaſed in wealth, they flouriſhed in honour & glory, and therfore as *Zephanie* hath it, was a reioycing, a rioting city, ſate ſecurely, and proudly contemned others; ſaying, I am, and none is beſides me. Moreouer, it was the Miſtreſſe of witch-crafts, a moſt idolatrous city: yea, ſold people through her whoredomes, and Nations through her Witch-crafts, and made other idolatrous like her ſelfe, as 2 *Kings*. 16.10. *Nah*. 2.8, 9. 3. & 2.11, 12. *Zeph*. 2.15. *Nah*. 3.4.

Their wickednesse is come vp before me,

Sinne Mounts vp on high, like the Tempter, which led Chriſt vnto the top of the pinacle, to behold all the pleaſures of the world at once, and then becauſe we haue falne down before the God of this world, and tempted the God of heauen, whether he be iuſt or no; therefore wrath ſpeaks out of the fire. Now thou haſt taken thy pleaſure, thou muſt alſo take thy puniſhment.

A moſt heauy and grieuous thing it is, if you knew what you are doing here, and what your ſinners are doing at the barre of Gods iuſt iudgement. For euen now before you came hither, you were ſeruing the Deuill in ſinne, but now it is too late to ſpeake of it, and where are they now? fleſh and bloud could not ſtay them, nature could not ſtay them, pleaſures could not ſtay them, riches could not ſtay them, nor they could not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre, and cry for vengeance to fall vp n vs, for committing ſuch hainous ſinnes againſt the Maieſty of God.

An Arrow is ſwift, the Sun is ſwifter, but Sin is ſwifteſt of all: for in a moment it is committed on earth, it comes before God in heauen, and is condemned to hell; for though

though *Nimrod* could not climbe to heauen, his ſins flew vp to heauen: and though we ſtay below, our ſinnes aſcend high, like the Tower of *Nimrod*, but they fling vs downe to confuſion, and we become Babel. For when we ſin, we are as the ſhell-fiſh, which the eagle taketh, and flyeth into the aire with, and then letteth it fall vpon the rocks, and ſo daſheth it in peeces, and then deuoures it. For the wrath of God taketh vs vp on high, and throweth vs down low vpon the rocks of ſhame and contempt, and terrour of conſcience and ſo hauing cruſhed vs, and bruiſed our very bones, conſumes vs with double death, the graue deuouring vs, hell ſwallowing vs.

It is come before me.

To them which aske, how our ſinnes aſcend and flye vp before God, I anſwer, God here ſpeakes vnto vs after the manner of men, who cannot ſee a thing afore it be brought vnto them, euen where they are, and before them. So that hereby is ſignified, God had ſeene their wickednes.

We faſt as before him, we pray as before him, we giue almes as before him, and we do euery good thing as before him, becauſe we doe it freely, and as it were, not caring who lookes vpon vs. But we ſinne as behind him, becauſe we hide and cloake our ſins, & commit them in ſecret, loth that men ſhould ſpy them: our conſcience in ſuch actions accuſing vs, and inſtantly telling vs, wee are about that which we cannot iuſtifie. And we ſuppoſe that we ſin behind him, becauſe we ſinne here below, ſaying with our ſelues in the conſideration of our blinded hearts, as *Eliphaz* accuſed *Iob* to haue ſaid: *Is not God in the height of heauen? and ſee the highneſſe of the ſtars how high are they? Therefore how ſhould God know it? Should hee be able to ſee through the dark? The thick clouds are a couering to him, that he may not ſee, and he walketh vp and downe the round circle of the heauens.* But then chiefly wee imagine that God beholds vs not, when men cannot ſee vs:

Iob 22.12,13,14.

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as if God could not know, when men cannot ſpy. But let vs not deceiue our ſelues, for God ſeeth not as man ſeeth. Man can ſee but only outward things committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecrets of the heart, yea, the ſecreteſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behinde him with one looke: but God ſeeth all things at all times. Though we ſinne as cloſely as we can for feare of hatred, or ſhame of the world, or for any other reſpect; yet God ſaith, Your ſinne is come vp before me. For though we couer it, and hide it, and colour it, yea, and as it were, bury it as well as lyeth in vs, yet all is open vnto him; therefore he ſaith, Your ſinne is come vp before me.

For when we ſpeake euill, he is all Eares to heare vs; and when we doe euill, he is all Eyes to behold it: Therefore O fooliſh man, doe not thinke that God ſeeth not which man ſeeth not: for when he lookes vp, he ſees all below alſo, and when he lookes downe, he ſees all aboue alſo. If he ſhould not, much wickedneſſe ſhould lye in darkneſſe vnregarded, and men ſhould not be terrified from ſinne, but rather by the example of other allured to ſinne freely, ſecretly. For, *Ananias* might haue gained by his craft, if God had not ſeene his heart, which men ſaw not: but God ſaw his diſtruſtfull, and diſſembling, and corrupt heart; therefore he loſt his goods, and his life too. *Acts 5.*

If God had not ſeene that which men ſee not, *Gehezi* might haue gained a bribe for his labour, when he ran after *Naaman* the Aſſyrian, and told him a lye for his profit: But God ſeeing his fetches, which men ſaw not, turned his bribe to a leproſie, and ſo made him a Leper for his labour. A fearefull example for ſuch as take bribe: yet many care not what bribes they take, ſo men ſee it not. *2 King. 5.*

The man that ſaid, Be merry my ſoule, and take thy pleaſure *Luke 12.*

pleaſure for many yeeres, might haue done it, had not God ſeene him: but hee eſpied him falling to godleſſe ſecurity, and threatned him that night to bereaue him of his ſoule. Forget it not, yee that abound in wealth, whoſe cup runneth ouer. If God had not ſeene *Achan* take vp the peece of gold, he had kept it to himſelfe for his labour, and no man ſhould haue knowne where he had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſrael. O Lord, what is man that thou ſo watcheſt him? *Achan* would neuer haue ſtolne, if he had knowne that God did ſee him: *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale, the owner looking on thee? Wilt thou ſpeake treaſon in the Kings hearing? neither ſhould we lye, nor ſweare, nor ſteale, nor hurt, nor be prophane at any time, if wee conſider that the Lord ſeeth vs, and remembred that he watcheth vs: if we would doe this, ſin might go a begging for want of ſeruice: therefore if you will marke but this part of my Sermon, that God ſeeth all, you would refraine from thoſe things ſecretly, that are to the offence of God, which you for feare or ſhame, will not doe before men: and you would ſay, euen when your hand is at it, I will not doe it, becauſe the Lord ſeeth me. But as when we ſinne, though in ſecret, he is all eyes to ſee vs, and when he ſees it requiſite to make ſome example, to teach all that when man cannot, nor will not diſcouer vs, he will ſhew that he ſaw vs; then hee is all hand to puniſh and plague vs, and in the end, to root vs out from all our pleaſures: ſo when we repent, he is all mercy and loue; and when we amend our liues, and leaue all our wicked wayes, to walke before him euer after in holineſſe, then hee is all truth and righteouſnes, to forgiue vs all our former wicked life, and to waſh vs from all our vncleannes. Now therfore repent thee of all the euill that thou haſt done, lament truly, run & hie thee as faſt as euer thou canſt to the throne of

Ioſhua 7.

grace,

grace, proue whether thy repentance will not as boldly ſtand before God, and as powerfully cry for pardon, as thy ſins ſpeedily came vp before God, and vehemently cryed for puniſhment. No doubt the Angell that cryed, Fallen is, fallen is Babylon the great, *Reuel.* 18. 2. though he cryed vehemently with a loud voyce, cryed not ſo audibly as thou ſhalt heare the Spirit of Truth crying and aſſuring thee, Thy ſinnes are forgiuen thee, the God of glory loueth thee, ſinne ſhall no longer reigne in thee, no euill ſhall hurt thee, no good thing ſhalbe wanting to thee, all things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand pleaſures for euermore. Repent therefore, but repent truly, loath all ſinne, grieue that thou haſt committed any, flye euery ſinne, yea, whatſoeuer occaſions of it, and all appearance of euill: but loue the Truth alſo, and follow all Holineſſe, and as much as in you is, haue peace with all men, and the God of peace will increaſe your peace in Chriſt Ieſus.

Rom. 6. 14. *Pſal.* 91. 10. 34. 10. *and* 84. 11. *Rom.* 8. 28. 2 *Chron.* 16. *Pſal.* 16. 11. 1 *Theſ.* 5. 22. 2 *Theſ.* 2. 10. *Heb.* 12. 14.

All which, euen this point that we ſpeake of, *viz.* whatſoeuer we doe God ſeeth vs, moſt ſufficiently aſſureth vs of; for this ſo often repeated ſpeech, *Reuel.* 2. 2. 9 13. and 3. 1. 8. 35. *I know thy workes*; is ſpoken as to rouſe the dead Sardians, 3. 1. and to heat the Luke-warme Laodiceans, 3. 15. ſo to commend the faith, hope, loue, patience, &c. of the other Churches, and ſo to ſtabliſh, and ſet them forward therein, knowing he is iuſt, and a liberall rewarder of them that ſeeke him, *Heb.* 11. 6.

Their wickedneſſe is come vp before me.

Sinne once committed, caſts no doubts of comming preſently before God: but the thoughts of the heart of the carnall man, thinking of the way to heauen, are the faint ſpies that went to the land of *Canaan*, which ſay, that iourny is further than you are able to goe all your life, the way is like a thicket, and the doore like a needles eye: therefore

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it is impoſſible for you to come thither. But when you ſend Faith, Hope, and Loue (thoſe Meſſengers of Peace and Truth) they will bring you word, ſaying, Your Ruffes muſt be ruffled, and your Fardingals crusht, pride muſt be put off, and other ſinnes; and none ſhall be kept out of Heauen, but ſuch as loue the World better than Heauen, or ſuch as will take their ſins with them; for they be vnſeeming the faſhion of that Countrey: ſo that ere we come thither we muſt leaue them, like the ſhadow when we goe into the doore, and we muſt ſhake hands with them, and bid them farewell.

THE

THE REBELLION OF IONAH.

3. *But* Ionah *roſe vp to flie to Tarſhiſh from the preſence of the Lord, and went downe to Iapho, and found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, that he might goe with them to Tarſhiſh from the preſence of the Lord.*

THe charge giuen to *Ionah* hath hitherto beene ſpoken of: now it followeth to be ſhewed, how it was by *Ionah* diſcharged. Firſt, *Ionah* rebellioufly neglected it; then being chaſtiſed, and ſo repenting, hee faithfully diſcharged it. Firſt therefore, let vs conſider his Rebellion: afterward we ſhall ſee his correction.

But Ionah *roſe vp to flye to Tarſhiſh from the preſence of the Lord.*

Wee cannot ſtand to ſpeake of Tarſhiſh, nor what it is to flye from God, but this ſhall be our meditation: *Ionah* the Prophet was commanded to goe to Niniue, and there to cry out againſt ſinne, to preach againſt pride, and all kind of vngodlineſſe, thereby to reclaime them, and ſtirre them vp, in laying open their ſinne, and the puniſhment that hanged ouer them, that they might ſpeedily repent, and ſo turne away from them the wrath of

God thereby deserued. How beautifull should haue beene the feet of him that should haue brought so powerfull a message, as should haue wrought such an happy effect? How blessed should Niniue haue beene, when the Lord had vouchsafed them so great mercy? But still one Flye or other marres the whole Box of oyntment: as soone as hee was commanded to goe thither, Satan stood in the gap, and entised him to goe to Tarshish, for he thought, that if he could let *Ionah* from going to Niniue, then first of all he should put a singular Prophet out of Gods fauour, and bring vpon him some iudgement, not onely inward, as torment of Conscience, decay of Gifts, or the like: but visible also, whereby the people to whom he had preached, might thinke he was some false Prophet, as they are euer ready to condemne for hated of God, whom they see grieuously afflicted. And so secondly, the people should be hardned in their sinnes, and obstinately condemne euer after, him, his like, and their preaching too. And thirdly, the godliest, the most populous, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the young with the old, one with another, all should vnrepentant die in their sinnes, and so the very Angells in Heauen should mourne. So that hee thought he should by stopping *Ionah*, every way gaine well by his labour.

Eccles. 10. 1.

Therefore he comes to *Ionah*, he flatters him, he tempts him, thus he begins with him: It is good that men looke before they leape, haste makes waste, words are not alwayes to bee taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou, God meaneth thou shouldest goe to Niniue? Why? doth he regard Idolaters, and his professed Enemies, so that to haue them admonished of their ruine, hee will bring shame vpon his owne people? for the very going of a Prophet from Israel to preach to Niniue, must needs

pro-

proclaime, that there is more hope of moſt ſinfull Gentiles, than of naturall Iſraelites. And how couldeſt thou ſeeme ſo to thinke of thine owne Nation, thine owne Brethren, thine owne bloud, the choſen of God ? Or if thou doe, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, and whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them ?

What ? for thy faithfull propheſying here among Gods people, will God, thinkeſt thou, recompence thee, thee whom hee hath made reuerend, and to be honoured, of Kings and Princes of Iſrael ? recompence, I ſay, thee with ſhame and contempt among Heathens, yea, with a cruell death, or with a more miſerable life ? For what other ſucceſſe may be hoped for at the Niniuites hands, of ſuch a meſſage by thee ? For thou knoweſt, they haue all Iewes in contempt ; therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this forme which God hath ſpoken them in (for if thou ſo doe, who will not count thee rather a mad man, than Gods Prophet ?) but at large, that there is one All-ſeeing, moſt Iuſt, Almighty, and Euer-liuing God, and no moe ? and ſo all their gods are no gods but idols ; and that they aboue all other haue giuen his glory to ſtockes and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him : that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious Drunkards, Gluttons, Fornicators, Adulterers, Theeues, Oppreſſors, Witches, Murtherers, and the like ; and therefore haue ſo prouoked him that is moſt mercifull and patient, that he will without all pity deſtroy man, woman, young, and old, high and low amongſt them ; yea, their very City alſo, and all that is therein, whereby they haue beene ſo wicked, and that within forty dayes :

When, I say, thou being a Iew, shalt tell them this, thus in despight reuile (for so they will take it) thus vtterly condemne them and their Gods: will not the best of them mocke and despise thee? Will not the rest gnash their teeth at thee, beready to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Thinke not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulnesse, with sending thee so farre to sustain such misery: it were impiety to thinke he willed it; it is blasphemy, terrible blasphemy, to thinke hee commands it: for it is to condemne him of vnkindnesse, for thou hast shewed fruent loue; of vntruth, for he hath promised it should goe well with the Iust; of iniustice, for godlinesse should haue the reward due onely to wickednesse. Yea he should seeme contrary to himselfe, to charge thee cruelly to murther thy selfe, which hath commanded all to kill none, if hee should will thee to prouoke that bloudy City so. But the very thing it selfe also argueth, God meant nothing lesse than to commit thee to such danger, or that thou shouldst doe to the proud Ninuites such a message. For to what end shouldest thou so cry against that City? to make them flye, and so to free them from destruction? How shouldst thou then not be found a false prophet, and God a Lyer? What then? To bring to repentance, and then to spare them? How should not God so againe be found vntrue, and thou his lying messenger? what then? To conuert them, and so to destroy them? what iustice were that? and how contrary to his promise to *Salomon?* 2 *Sam.* 7. 14. Therefore it is manifest, God meant not thou shouldst goe and cry so against Ninive, but signified that thou were as good, for any good may be done here, to exclaime so like a frantike man against Ninive, as to preach in Samaria any longer now. Men here are so hardned, that they contemne

temne all, part are so cloyed, that they loath all, the best part little esteem all that is preached: of none is the word accounted precious, of none reuerently heard: and therefore thou shouldst for a time, to make the word precious, & to sharpen mens affections towards it, giue ouer preaching here, & where thou wilt refresh thy self awhile, now here thou maist not be idle: at Tarshish thou maist be quiet: thou mayest at Tarshish, that famous City, among the strangers of many Countryes, heare many strange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleasure liue. No time so fit as this to see the world. At Iapho thou canst not want shipping thither. Seeme not to make small account of this kindnesse of God, defraud not thy self of the granted good.

Thus Satan is euer crossing, tempting, inticing vs when wee are or should be addressing our selues to doe the will of our God. So was *Moses*, *Ieremy*, *Ezechiel*, *Nehemiah*, Christ himselfe tempted, being about most notable workes. What said our Saniour to *Peter*? Satan hath desired to sift and winnow you as wheat. Who are these whose perill Satan so earnestly desireth? Euen *Peters*, and *Iames*, and *Iohns*. No maruaile, for Christ himselfe, though acknowledged the Sonne of God, was most fiercely assaulted of the Tempter forty dayes, and then indeed was left, but it was only for a season, *Luke* 4. *v.* 13. Therefore neuer dreame of a truce with Satan, whosoeuer thou be, whatsoeuer thou art about to doe. For the Enemy, the enuious Foe, the Tempter, the false Accuser goeth about continually seeking whom hee may deuoure. Now his manner of tempting is, first and most vsually with flattering, but yet very often with most terrible threatning. For whatsoeuer wee doe or feele, commeth from one of these three spirits, the spirit of Satan, the spirit of God, or our spirit. Now our owne spirit of it self is alwayes occupied about worldly things, seeking

Exod. 33. 11. & 4. 10. 14. *Ier.* 1. 6. *Ezec.* 3. 14. 14 *Neh.* 2. 19. 4. 2. 8. 5. 5. 6. 6. 7. 10 *Luke.* 22. 31. 32. *Matth.* 4. 1. *Luke* 4. 2. 4. 13. 1. *Pet.* 5. 8.

delights in pleaſures, not diſquiet by threats. The ſpirit of God is gentle, louing, and meeke, not forcing, not threatning. Therefore Chriſt ſaith, If any will follow me, let him deny himſelfe, and take vp his croſſe daily, &c. And marke his ſpirit, he ſaith not, You ſhall follow me, and, You ſhall deny your ſelues, and take vp your croſſe, but, if any will follow me, let him deny himſelfe, and take vp his croſſe: *Let him.* The ſame is to be ſeene in the *Canticles*, where he ſaith: Open vnto me, my Siſter, my Loue, my Doue, my Vndefiled. For mine head is full of dew, and my lockes with the drops of the night. For when ſhe opened not vnto him, making moſt vnmeet excuſes, though hee had moſt louingly prayed, and liuely urged her to open, and ſhe moſt vnkindly, moſt vnworthily had denied, yet he went his way mildly without any threats. But the ſpirit of Satan takes another courſe: For when by lying and deceit hee cannot allure to ſinne, he threatens moſt fearefully with ſinne, griefe, or loſſe of goods, ſolitarineſſe and want of pleaſure, and ſometime by his miniſters, Imps of his owne likeneſſe, hee threatens death and deadly torments, whatſoeuer they may inflict vpon any.

Luke 19. 23.

Cantic. 5. 2. 3.

2. 4. 6.

Chriſt ſaith; If you will follow me. If you will: but he ſaith, I will make you follow me, and doe as I bid you, you ſhall haue fire and fagot, ſcalding lead and burning pitch; if you will not follow me, you ſhall, whether you will or no: we will make you doe as wee command, ſaith his eldeſt ſonne Antichriſt, vſurping authority ouer Nations, and inflicting torments on the Saints. His order of tempting is, firſt, to make vs doubt of the Word of God; whether ſuch or ſuch doctrine bee true, ſuch and ſuch an action bee commanded, ſuch and ſuch a promiſe, ſuch and ſuch a threatning bee certaine. Then ſecondly, hee falls to flat denying of it; This doctrine, theſe promiſes, theſe threatnings are falſe, this thing is not commanded, this action is not commended. And then comes he in with his con-

contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the Deuill commands the contrary, and hee is euer gainsaying that which God sayth. For our God sayth vnto *Adam*, If you eat of the forbidden fruit, you shall surely dye: the Deuill came and he told them, first, *It is not certaine you shall dye*: then, You shall not die, thē thirdly, You shall be as gods, knowing good from euill. God saith, Submit your selues one to another in brotherly loue: the Deuill saith, first, You need not to abase your selues so much; secondly, You should not yeeld to others: then thirdly, aduance your selues, and contemne others. God saith, Loue thy neighbour as thy selfe: the Deuill saith, first, Loue little and outwardly, then Loue none but thy selfe: then inwardly, Hate thine enemies, enuie thy betters, disdaine thine equals, despise thine inferiours. God saith, Labor for that food that perisheth not: the Deuill saith; first, Care not much for it; then, secondly, Contemne it: then thirdly, Stirre not an inch for it. God saith, Forsake the world: the Deuil saith, first, neglect not the world; then, Loue the world; then thirdly, Giue ouer your selues vnto the world; aboue all, Follow the world with all the lusts thereof.

Gen. 3.17.

Gen 3.4.5.

1. *Pet.*5.5.

*Matth.*22.39.

Iohn 6.27.

*Rom.*12.2.

1. *Iob.*3.18.

Now the meanes whereby the Deuill tempts, are arguments fetcht, some from the wit & reason of man, or from the customes of the world: some from the holy Scriptures either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, & himselfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach vnto these Gentiles, which neuer heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Ionah* is loth to lose his labour, and puts in a

doubt where he needs not, becauſe he conſidered not the great power of God in mens hearts. The Niniuites are Heathen people, and therefore (ſayth *Ionah*) why ſhould I venture my ſelfe amongſt them; For ſeeing my owne Contrey-men kicke againſt my words, and cannot abide to heare the word which commeth from the Lord to reproue ſinne, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death; Thus fleſh and bloud ſtandeth ſtaggering when it ſhould doe any good, miſdoubting troubles, iealous of his owne caſe: but when it goeth about to doe any miſchiefe, it neuer conſidereth the danger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according, or euen aboue our hope ſucceed; it is more likely wee ſhould bee kept ſafe: but doing euill, miſchiefe moſt certainely is procured, not danger onely, but loſſe of the beſt things cõmonly, peace of conſcience or ſpirituall graces, of ſome bleſſings alway, or at leaſt not receit of thoſe things which much would reioyce vs. For ſure this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould goe and preach vnto a ſauage Heathen people that neuer heard of preaching, & that this doctrine, that there is but one onely True God, to them who will ſerue a thouſand, and cannot abide the contrary to be ſpoken.

Deut. 6.4.

If a Preacher were commanded to goe and preach at Romegates againſt Antichriſts iuriſdiction, and the Idolatrie that is ſo inordinatly vſed in that Synagogue of vncleanneſſe, ſeeing that is a matter for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this Preacher would go from a reaſonable quiet eſtate touching his bodie, to venture his life among ſuch cruell Tyrants: I feare hee would rather content himſelfe with his preſent caſe, than commit himſelfe to ſo likely miſery.

If

If I goe to preach vnto these Infidels, saying, yet fortie dayes and Ninive shall be destroyed, then (saith *Ionah*) it may bee they will repent, and God will haue mercy vpon them, so I shall be counted a false prophet for my labour, & thus we regard our credit, more than the glory of God in the obedience of his will: and rather than wee would receiue any reproach by our doings (in the sight of the world) wee rather choose to enter into no great action touching the glory of God, & the good of the Church. In respect of the Israelites and himselfe: If I leaue mine owne people and preach vnto the Gentiles (saith *Ionah*) I shall bring shame vpon Israel before all people, because a Prophet is gone from them for their Obstinacy, choosing rather to preach vnto circumcised Gentiles than vnto them, as if there were more hope of the Gentiles than of them. So *Ionah* more feareth the Childrens disgrace, than the Fathers dishonour, and their despight, than his displeasure. Satan is too well acquainted with mans nature, and so more certainely knowes than wee wisely consider, that all *Adams* sons are from labour easily brought to loyter: more willingly from feare and paine, to security and pleasure: therefore seldome or neuer doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therfore he sayth to *Ionah*, Not only the way to Ninive is long and dangerous, thy person and message odious, therefore thy trauell must needs be tedious, thy troubles grieuous, &c. but also thy passage to Tarshish is easie, thy security there sure, thy pleasures many, thy delight great, yea, with this hee assaulted Christ himselfe, saying, when he had shewed him all the kingdomes of the world, and the glory of them: All these will I giue thee &c. And doth he not so also euermore perswade vs, This good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale; if you will leaue the society, the exercises, the profession, and the com-

pany

pany of the children of God, and ſerue me, and worſhip me: preferring your couetouſnes, your pride, your luſt, before the ſeruice of God; not being ſcrupulous to ſweare for your gaine ſometime, nor to lye for your pleaſure, nor to coozen for riches: then you ſhall not only be free from the reproaches wherewith Profeſſors are ouerwhelmed, and the contempt wherein they are had, and the many heauy ſighs that they are forced to fetch; but you ſhall alſo grow rich ſoone, and ſo be well thought of, and had in eſtimation, and by your wealth liue in eaſe, with all pleaſure, procuring euery thing at your hearts deſire.

Thus *Ionah*, which way ſoeuer he looke, is tempted on euery ſide: tempted to ſinne, but not conſtrained: vrged, but not compelled: for the Deuill hath power to intice to ſinne mightily, but not to enforce violently. Loe then, comforts againſt this Croſſe. Our enemies power is in our Fathers hands: and our Sauiour prayeth for vs being moſt glorious in Heauen, as he on earth in humilitie prayed for his Apoſtles, that our faith faile vs not. Behold then alſo incouragements to fight againſt his aſſaults: yet ſee a greater: God hath giuen vs this priuilege, this promiſe haue we: Reſiſt the Deuill, & he ſhall flie from you, *Iam.* 4. 7. God hath giuen no promiſe to the Deuill, that if he perſwade, he ſhall preuaile; if he vrge, we ſhall yeeld: what a ſhame is it to vs, that Satan is bolder in tempting, than wee are in reſiſting? Is he not? O that we could truely ſay, We are as wiſe, as watchfull, as thoughtfull to withſtand Satans aſſaults, as he is wily, vigilant, and more than diligent to aſſault.

1. *Cor.* 10. 11. *Rom.* 8. 34. *Luke.* 22. 32.

But what doth *Ionah*, thus as wee haue heard by Satan aſſaulted? Reſiſts hee as manfully as the Deuill hath ſet on him cunningly? Alas no, *Ionah* is no ſooner diſſwaded to goe to Niniue, than he is perſwaded it were great folly: he is as ſoone reſolued, as he is inticed to goe to Tarſhiſh, thinking it is a chiefe point of wiſedome to

ſeeke

seeke his owne ease, his owne pleasure, his owne sweet de- *Gen.1.*
light. One said, God spake, and it was done. Surely the De-
uill also but speaks, and it is done, for he is such an Oratour
as no man can deny him. For who can gainsay him that
counselleth as a speciall friend, yea, as a most holy Angell?
For he would seeme to be not onely carefull, both to keepe
vs from danger, and the feare thereof, and to procure vs all
good; but also iealous of Gods honour, fearefull lest men
should despise the Word, & so their owne saluation: there-
fore hee made not onely *Gehezi* to take a bribe, *Demas* *2 Kings 5.22.*
to imbrace the World, *Iudas* to betray his Master, & *Caine* *2 Tim.4.10.*
to kill his brother, but *Rebecca* also to perswade *Iacob*, and *Mat.26.48.70.*
Iacob to be bold by lying to seeke for the blessing; yea, the *Gen.11.8.*
Father of the faithfull to commit folly with *Hagar*, as *Gen.27.13.14.*
here *Ionah* not to goe to Ninive, lest forsooth, God should 18. *Gen.16.43.*
not be true of his word: as if what to man seemeth vn-
likely, that were with God impossible, and hee could not
be righteous, vnlesse we shew our selues impious.

Wee haue seene some causes why Satan assaulting vs,
he straight ouercomes vs: would any see more? wee haue
been taught his power, malice, watchfulnesse, and wilinesse:
wee haue most fit and sufficient armour ministred vnto vs: *Ephes.6.11.*
we haue a promise that resisting him, wee shall make him 14.10,16.
flye from vs. Therefore surely wee forget our enemy, or *Iames 5.7.*
neglect the promise, or take not to vs the whole armour
of God, specially wee like not that armour-bearer Humi-
lity: submit your selues to God, and then resist the Deuill.
But moreouer, wee to our owne certaine perill and paine
(so corrupt are wee) ioyne with our Enemy, more ready
to doe his will than Gods word. Hereof, no doubt, foo-
lish *Balaam* asked againe and againe, till God seeing him *Num.22.8.*
bent contrary to that hee had beene commanded, left him 19.11.
vnto himselfe: and so *Balaam* went on in sinne so long,
till the very Asse whereon hee rode, was constrained to
reproue him. But would you, howsoeuer Satan tempts,

not

not be turned by him out of the right way; howſoeuer he fights, not to be foiled by him; would you haue him ſoone to forſake you, ſpeedily to flye from you, that is, would you reſiſt him; for when wee begin valiantly to fight, then forthwith he flies. Conſider how ſhamefull a thing it is, being euery way encouraged to fight, to ſhew our ſelues moſt daſtardly cowards: how diſhonourable to our Captaine Chriſt, to yeeld the victory to his deadly enemy: how dangerous for our ſelues, knowing hee is a moſt cruell Tyrant, and moſt inexorable, that moſt gloriеth: and ſpecially takes pleaſure in putting vs to the moſt bitter paine that poſſibly he can; and therefore hauing ouercome vs, will for euer continue vs in moſt intolerable torments. Yea, ſaiſt thou, theſe things conſidered, would make vs courageouſly to encounter with Satan, and ſo ſoone to conquer him: but hee comes often as a friend, as an Angell of Light: how ſhall I then deſcry him, that I may defie him, and make him to flye?

How? here indeed is the hardneſſe: for he is a notable Hypocrite, the father of hypocriſie: but thou muſt follow the counſel of Chriſt, *Reuel.* 3. 18. Thou muſt anoint thine eyes with the eye-ſalue, that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods will in all wiſdome and ſpirituall vnderſtanding, and moreouer watch and be ſober. And laſtly, conſider, firſt, how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it bee moued by the Spirit of God, is ſad, ſoft & ſlow: but if it be mooued by the Spirit of Satan, is proud, boyſterous, and ſtout: then whether that which thou art indeed moued to, bee good or euill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howſoeuer they ſeeme to proceed of our ſelues. But if it bee euill, that is, not agreeable with the Word of God, then it is alwaies either a luſt of our corrupt nature, or a ſug-

Col. 1. 9. 1. *Pet.* 5. 8.

ſuggeſtion of Satan. Wherefore it is a ſure way to ſay when we are tempted to euill, This motion is of the deuill, for euen our corruption came of his ſuggeſtion. For the ſpirit of man is alwayes toſſed betweene theſe two contrary ſpirits, the ſpirit of God procuring our ſaluation, and the ſpirit of Satan ſeeking our condemnation. So that if any will get the victory of Satan, he may not be without the ſpirituall ſword, which is the Word of God, *Epheſ.* 6.17. Yea, he muſt haue the Word of God dwell in him plenteouſly, *Col.* 3.17. and cry ſtill, Open mine eyes, O Lord, *Pſal.* 119. 18. Giue me vnderſtanding, 34. And incline mine heart vnto thy teſtimonies, 36. And beware that he ſubmit himſelfe duly, and diligently watch.

Thus *Ionah* tempted, hath conſented to neglect his charge: and doth he forthwith repent? No, he prepares himſelfe to his purpoſed iourny. *But* IONAH *aroſe to flye vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh, but he yeelded; ſo as ſoone as hee had yeelded, forthwith he to goe. So *Ionah* made himſelfe a run-away, & ſhewed himſelfe a diſobedient ſeruant to his God. And in the meane while, Niniue ſet on the ſcore, and had no hoe with them in working wickedneſſe: but ſtill filling the cup of all abhominations, ran downe to hell with as much force and ſpeed as they could. So Niniue is ſtill Niniue, but *Ionah* is not like *Ionah*, for the Prophet is flying, and ſinne is crying, and ſo all fals to confuſion.

But IONAH *aroſe vp to flye vnto Tarſhiſh, &c.*

Ionah flyeth vnto Tarſhiſh before hee would goe to Niniue; and euery one is like the ſonne, which ſaid hee would not, before he went; and ſo ſinne is borne firſt, as *Eſau* was borne before *Iacob*. Therefore if euill may com- *Gen.* 25.16.27.
pare with goodneſſe in particular actions, in all mankinde corrupt, Euill may ſay, He is the ancienter. But aſſoone as thou perceiueſt any euil cogitation or motion in thy ſelfe, be thou wroth with it, nip it in the head, put it to death,

and

and then the vncleane ſpirit that hath long beene ſtrong, and with delight dwelt in thee, will ſoone bee weary of thy houſe, and ſay as the euill ſpirit ſaid; Here is no dwelling for vs, let vs goe into yonder herd of Swine.

Matth. 8. 31.

But IONAH *aroſe vp to fly vnto Tarſhiſh, &c.*

Ionah was ſent to Niniue, but hee went toward Tarſhiſh. And ſo it is alwayes with vs, wee are euer doing, that wee ſhould not doe. For either wee doe nothing or that which wee are not commanded, or elſe otherwiſe than wee are commanded. Sometime moſt rebelliouſly wee doe that which wee know the Lord ſtraitly forbiddeth. And as *Ionah* tooke Tarſhiſh for Niniue, ſo wee take the Deuill for an Angell, Light for Darkneſſe, &c. *But* IONAH *roſe vp, &c.* They that ſhould preach at Niniue, are flying to Tarſhiſh, and though he be like a Drone, yet doth hee, euen the Non-reſident, keepe his benefice faſting, feaſting himſelfe: but wilt thou keepe it, ſtill? goe and preach at Niniue, as yee haue beene doubly commanded, or for ſhame leaue your priuilege and benefice: but they ſtand ſtaggering, aſhamed to keepe it, and loth to leaue it. For the ſweet morſels of *Baals* Prieſts are pleaſant vnto them, that they cannot finde in their hearts to leaue them, as long as they are able to keepe them. But no maruaile that *Ionah* fled to Tarſhiſh, when he ſhould goe to Niniue. For this is a ſtumbling vocation amongſt men, yea, reiected by the children of this world, which alway kick againſt it: ſo that if you would aske for a painefull vocation, this is it; if for a thankleſſe vocation, this is it; if for a contemptible vocation, this is it: for reproouing, we are reproued: bleſſing, wee are curſed: preaching peace, we make war: proclaiming liberty, we are impriſoned; doe what we can, we are perſecuted: and for our worke worthy of loue, wee receiue of the moſt hatred: of few, yea, very few, not any more than a cold affection. Hereof it hath come to paſſe, that *Moſes* and

Exod. 3. 11. 4. 10. 13.

Ieremy

Ieremy called, excuſed themſelues; *Ezekiel* hauing receiued his charge, went in bitterneſſe and indignation of his ſpirit, and ſeuen daies neglected his charge as *Ionah* here doth his: and *Moſes*, *Eliah*, & *Ieremy*, at length complained; and (which to the beſt men is the greateſt griefe) it is as eaſie almoſt to waſh a blacke Moore white, as to conuert a ſinner, becauſe Satan is euer croſſing men doing Gods wil, but ſpecially hindring the courſe of right preaching. For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leſt he ſhould commit wickedneſſe, as the Deuill is earneſt to ſtop the way of euery *Ionah*, leſt he fulfill righteouſneſſe, that is, cry againſt Niniue, longing, and duly, that is, wiſely, and earneſtly labouring to conuert Niniue.

Ieremy.1.6.
Ezek.3.14.3 15.
Exod.4.12.
Ieremi.20.7.
1 King.19.10. & 14.

But IONAH *roſe vp to flye vnto Tarſhiſh from the preſence of the Lord.*

The Righteous fall, and now no leſſe than a Prophet, yea ſuch a Prophet, as was the figure of Chriſt. But who would haue thought that ſuch a Prophet ſhould flye from the Lord, yea and that when hee ſhould doe him moſt ſeruice; who counteth that no wickedneſſe now, that hee euer thought and taught was rebellion, while hee was among the wicked? A fearefull example: therefore let him that thinkes hee ſtandeth, take heed leſt hee fall: for the way is ſlippery wherein wee are to walke. When thou remembreſt the fall of the Prophet, then conſider that thou art much weaker than a Prophet, and therefore the eaſier to be encountred and ouerthrown, and the likelyer to haue a moſt grieuous fall, except the Lord doe mightily vphold thee, ſeeing ſuch a one cannot ſtand in the ſight of his ſo mortall enemy, but by him receiueth ſo grieuous a fall. Secondly, if thou ſee *Ionah* flye, *Moſes* murmure, *Dauid* fall to adultery, *Salomon* to idolatry, and *Peter* to forſweare his Maſter, then maiſt thou learne not to truſt to thine owne ſtrength, for it is weakneſſe, nor to thine owne wiſdome, for it is ſinfull; but ſeeke helpe, and

Lam.5.7.
Mar.14.30.

and craue ſtrength at the hand of Almighty God, who giueth to euery one that asketh indifferently, and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoaking flax, but doth rather increaſe our zeale than diminiſh it. Thirdly, iudge wiſely of the fall of *Ionah*, not raſhly condemning him for his fault; for although *Dauid* ioyned murder with adultery, yet he repented, and is the deare childe of God.

And he found a ſhip going to Tarſhiſh.

Ionah was no ſooner come to Iapho, but he goes to the hauen, or meets with Mariners, and preſently vnderſtands of a ſhip, not going to Niniue, but to Tarſhiſh. As ſoone as hee ſet forward to flye from God, Satan ſtraightwayes prepared a ſhip, ſo that temptation and occaſion of ſin doe alwayes goe together. Shall *Iudas* lacke money, or *Ionah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miniſters; here, *Iudas*, take thee money, and betray thy Maſter; and *Ionah*, here is a ſhip for thee: goe, haſte thee away, and flye from the preſence of the Lord. For the Deuill is alwayes a very ſeruiceable and pleaſant Deuill, to ſuch as flye from God, hee can finde occaſion at all times, and meanes, and inſtruments fit for that purpoſe. If thou wilt flye from God, the Deuill will lend thee both ſpurs and a horſe, yea a poſt-horſe, & that will carry you ſwiftly and luſtily away vnto all vanity and vngodly luſts. Therefore if any will aske what the Deuils occupation is? It is to tempt, to intice by all meanes, to prouoke to ſin, and then to prouide vs of the meanes, to practiſe our purpoſe, to commit, and (as *Iames* ſpeaketh) to bring forth ſinne.

And he payde the fare thereof.

This money was caſt into the Sea, it did him as little good, as if hee had vtterly loſt it: it had beene good for him if he had loſt it, for it did him much harme. There are many that will ſpend and waſte, they care not how much vpon Cards and Dice, and vnlawfull games: this money

mony alſo is caſt into the Sea, for it doth them much more harme than they know of, it doth them no good, it were good for them they had not a peny to loſe. And ſo men care not what they pay for vanities and braueries, the moſt part of which is vnprofitable and rather hurtfull than neceſſary for them, but onely for the vaine vſe of the preſent time, and for ſome vaine reſpect: this alſo is caſt into the Sea, and better ſhould they be, if they had it not to laniſh, and to their owne and many others hurt ſo to garniſh themſelues. Men care not what they pay for their vanities, ſo it doth pleaſe their minde for the preſent, without conſideration of the end and vſe thereof; but they will giue little or nothing to doe good withall: ſo that *Lazarus* can get nothing, and *Dauid* can get no meat. Shall I take my Bread and my Wine, and the Fleſh which I haue prouided for my Shearers, and giue them vnto one whom I know not, ſaith churliſh *Nabal*? We can be content to giue anything, or doe anything to win the world: but we will giue nothing, nor doe nothing, thereby to win the Kingdome of God. *Luke* 16.21. 1 *Sam.*25.10,11.

Wee haue heard *Ionah* confeſſing that hee receiued a charge to goe to Niniue, but hee aroſe and fled toward Tarſhiſh, and went downe to Iapho, and found a Ship going to Tarſhiſh, and payd the fare thereof, and went downe into it: hereafter wee ſhall heare, that being entred the Ship, hee went to ſleepe, and ſlept ſoundly, and being wakened, hee confeſſed not his ſinne, but ſuffered the Mariners to deuiſe to finde out for whoſe cauſe they were ſo troubled, and at length alſo the lots to bee caſt, neuer confeſſing it, vntill hee was enforced to it. What needed hee to rehearſe all this? had it not beene enough to haue ſaid, That hee left his buſineſſe vndone, hee was a Sinner? No, for God would haue men to know the ſtubbornneſſe and diſobedience of *Ionah*, in that this thing was not done vpon the ſudden, but vpon deliberation,

and in no ſhort time, but in ſome continuance, while he went from Samaria to Iapho, and thence was departed, and had ſome while ſailed. In which ſpace he had leiſure enough to haue repented, but did not. *Ionah* confeſſed his ſinne, that he ſhould not once haue liſtened to Satans aſſaults or reaſons of the fleſh, and when he had liſtened, hee ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, and when hee had conſented, he ſhould not haue put them in practice; he ſhould not haue fled toward Iapho; & when he was come to Iapho, he ſhould not haue gone to the Hauen; and when hee came to the Hauen, he ſhould not haue payed the fare; and when he had paid the fare, he ſhould not haue entred the Ship; and when he was entred the Ship, he ſhould not haue hoyſed vp the ſayles, and ſayled, and gone to ſleepe. But this he did, teaching that ſinne runnes on wheeles, as it were downe a hill in all poſt-haſte, and neuer ſtayes till it arriue euen in Hell. For *Ionah* thought becauſe he came ſafe to Iapho, therefore hee might goe to the Hauen; and becauſe he came well to the Hauen, therefore he might pay the fare; and becauſe he paid the fare in peace, therefore he might take ſhipping; and becauſe he entred the Ship in ſafety, therefore he might hoyſe vp the ſayles to goe; and becauſe he hoyſed vp the ſayles without danger, therefore hee might goe ſecurely to ſleepe, and ſafely to ſayle to Tarſhiſh.

So ſinnes follow one another like linkes of a Chaine, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forlorne Sinner, I haue ſworne, and God did not puniſh me, therefore I will ſteale: I haue ſtolne, and God did not puniſh me, therefore I will kill: I haue killed, and God did not puniſh me, then why may I not doe what I liſt? I may doe this as well as I haue done other things heretofore. But if *Ionah* had conſidered with himſelfe that God is the Lord, who is All-ſeeing and Almighty,

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from whom nothing can be concealed, he would neuer haue taken his iourney to Iapho, or when he came to Iapho, he would not haue payd the fare, or when he had payd the fare, hee would not haue entred the Ship, or when he was gone into the Ship, hee would not haue hoyſt the ſayles, but rather would haue leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him: neither would any, I ſay, adde drunkenneſſe to thirſt, or heape ſinne vpon ſinne, or ſuffer any euill thought to take place in him, if they conſider that the iuſt *Iehonah* beheld them in all their very thoughts. All thoſe that pity *Ionah*, let them pity themſelues; for if we conſider our owne eſtate, wee haue as many, and as foule ſinnes in vs, as there were in *Ionah*, yea in Niniue. *Ionah* confeſſed his ſinne, that we might confeſſe. He confeſſed it freely, he confeſſed it fully, that hee knew his Maſters will, but not only did it not, but alſo tooke another courſe quite contrary to that which hee commanded: and that not in purpoſe only, but in deed alſo; not for an houre, but a long time; not in ſtruggling with his weakneſſe, but in a profound vngodly careleſneſſe, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath hee written it? but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that wee may ſtand where he fell; and when we haue fallen, as freely and fully to confeſſe it to God alwaies, and to man alſo, when wiſdome commands. *Heb.* 4.13.

Morning Prayer.

ETernall God, and mercifull father, which art the light that no man can attaine vnto, and yet by thy maruellous lightneſſe, drieueſt away the darkneſſe of the night, and ſhaddow of death, and by thy grace enlightneſt all thoſe, that being in darkneſſe come vnto thee: I thy vnworthy ſeruant, doe bleſſe and praiſe thy moſt holy Name, for all the mercies and gracious benefits, that from time to time I haue receiued from thee; and moſt humbly thanke thee, that thou haſt vouchſafed me this fauour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought me againe to ſee and enioy the light of the Morning. And now, I beſeech thee, O Lord, of thy infinite goodneſſe and mercy, by the merits of my bleſſed Sauiour, that thy mercifull compaſſion may this day be extended to me, that being inlightned with thy grace, I may not bee carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt minde: but that I may with all care and conſcience, follow thy Fatherly will, which thou haſt reuealed vnto mee in thy holy Word. Increaſe in mee (O Lord) all ſpirituall gifts and graces, and beat downe in mee all carnall and corrupt affections: enable me by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is euill, and to performe what is good and pleaſing vnto thee; and that neither by my owne negligence, nor the power of any temptation, which either the World, the Fleſh, or the Deuill ſhall preſent vnto mee, I be driuen away from a true faith, but may lay hold

of thoſe gracious promiſes, that thou haſt made vnto me in Ieſus Chriſt my Sauiour. Diſpoſe (O Lord) the thicke miſts and clouds of my ſinnes, which corrupt my ſoule, and darken my vnderſtanding, and waſh them away (I moſt humbly beſeech thee) in the precious bloud of thy Sonnes paſſion, that ſo I may be acknowledged for one of thine Elect, when I ſhall appeare before thy Iudgement ſeat. Giue me a will carefully to follow my vocation, and let thy bleſſing be vpon me in the fame: bleſſe me in my body, in my ſoule, and in whatſoeuer belongs vnto me: lighten my minde, and inflame my heart with a loue of thoſe things that are good; and as my body (by thy power) is riſen from ſleepe, ſo my ſoule may daily be raiſed from the ſlumber of ſinne, and the darkneſſe of this world, and ſo both together may enioy that euerlaſting light which thou haſt prouided for thy Saints, and purchaſed with the bloud of thy deare Son our Sauiour Ieſus Chriſt: to whom with thee, O Father, and the bleſſed Spirit, be all honour and glory for euermore. *Amen.*

Euening Prayer.

O Almighty and euerlaſting God, the Father of mercy, and God of all conſolation, that by thy mercifull Prouidence, defendeſt all thoſe that walke before thee, and put their truſt in thee: I poore and miſerable ſinner (vnworthy of the leaſt of thy fauours) doe yet preſume (in the name and mediation of Ieſus Chriſt) to preſent my ſelfe before thee, and to offer vp this poore ſacrifice of praiſe and thankſgiuing vnto thee, that thou haſt nourtured and preſerued me by thy power, and haſt guided and gouerned me by thy Word and Spirit: and (as for all other thy bleſſings) ſo for thy mercy that hath this day accompanied me, whereby I ſtand both beene preſerued from many ſinnes, that the wickedneſſe of my nature was inclined

vnto, and alſo deliuered from many puniſhments, that the ſins that I haue committed haue deſerued: I moſt humbly beſeech thee, in the merits of Chriſt Ieſus, to pardon and forgiue me all my ſins, which either in thought, word, or deed, I haue this day, or any time heretofore committed againſt thee; whether they be the ſins of my youth, or of my age, the ſins of omiſſion or commiſſion, whether wittingly or ignorantly committed: good Lord pardon them vnto me, and let them not cauſe thee this night (as iuſtly thou maiſt do) to take vengeance of me, but be merciful vnto me, O Lord, in forgiuing the euill I haue committed, in ſupplying the good that I haue omitted, in reſtoring me to that which I haue left, in healing my ſores, in lightning my blindneſſe, in cleanſing my filthineſſe, and in directing the whole courſe of my corrupt mind, that I may be diuerted from that which is euill, & enabled to performe that which is agreeable to thy bleſſed Will and Word. And Lord, as thou haſt this day preſerued and kept me in ſafety, ſo I moſt humbly beſeech thee to protect me this night from all danger, both bodily and ghoſtly, and to giue me ſuch quiet & comfortable reſt, as may enable me to walke on in that vocation, wherein thou haſt placed me, and that I may both be deliuered from the darkneſſe of this preſent night, and may alſo eſcape that euerlaſting darkneſſe, which thou haſt prouided for thoſe, that without Repentance continue in their ſins: from which, good Lord, deliuer me, and all thoſe that belong vnto thee; and that for the merits of the death and paſſion of my bleſſed Sauiour Ieſus Chriſt: in whoſe Name I continue my prayers for my ſelfe, and thy whole Church, ſaying, as he hath taught vs. *Our Father, &c.*

FINIS.

O Lord, prepare our hearts to Prayer.

O Lord God our heauenly Father, we thy poore and wretched creatures, giue thee most humble and hearty thankes for our quiet and safe sleepe, and for raising vs vp from the same. We beseech thee, for Iesus Christs sake, to prosper vs this day in our labour and trauell, that it may be to the discharging of our duty in our vocations, principally to thy glory; next, to the profit of this Church and Common-weale; and last of all, to the benefit and content of our Masters. Grant, deare Father, that we may cheerefully and conscionably do our businesse and labours, not as men-pleasers, but as seruing thee our God, knowing thee to be the chiefe Master of vs, and that thou seest and beholdest vs with thy fatherly eyes, who hast promised reward to them that faithfully and truly walk in their vocation, and threatned euerlasting death & damnation to them, that deceitfully and wickedly do their wõrks and labours. We beseech thee, O heauenly Father, to giue vs the strength of thy Spirit, that godly and gladly we may ouercome our labours, and that the tediousnesse of that irkesome labour, which thou for our sins hast powred vpon all mankind, may seeme to vs more delectable and sweet. Fulfill now, O Lord, these our requests, for thy Sonne our Sauiours sake, in whose Name we pray, as he himselfe hath taught vs.

Our Father which art in Heauen, &c.

FINIS.

SIX

SERMONS, PREACHED BY

Mr Henry Smith.

1, 2. Of *Jonahs* punishment.
3. The Trumpet of the Soule.
4. The sinfull mans Search.
5. *Maries* Choyce.
6. *Noahs* Drunkennesse.

Two zealous Prayers.

And published by a more perfect Copy than heretofore.

LONDON,
Printed by *Iohn Hauiland* for *George Edwards*,
1632.

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1 6 3 2.

THE FIRST SERMON OF THE PVNISHMENT OF *IONAH.*

Ionah 1. 4, 5, 6.

4. *But the Lord ſent out a great wind into the Sea, & there was a mighty tempeſt in the Sea, ſo that the ſhip was like to be broken.*

5. *Then the mariners were afraid, & cried euery man vnto his God, and caſt the wares that were in the Ship into the Sea, to lighten it of them, but* Ionah *was gone downe into the ſides of the ſhip, and laid downe, and was aſleepe.*

6. *So the Ship maſter came to him, & ſaid vnto him, what meaneſt thou, O ſleeper? Ariſe, and call vpon thy God, if ſo be that God will thinke vpon vs, that we periſh not.*

THe ſinne is paſt, but puniſhment is to come: for after diſobedience followeth wrath, the heauy companion of wickedneſſe. For although ſhe loue not ſinne, yet ſhe will be alwayes where wickednes is: Yea, alſo full of ſtrength like a Lion which will not be tamed. He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will not obey him. He ſaith not that a wind roſe, but ſaith, the Lord ſent a great wind. Therefore we ſee the cauſe of this tempeſt, and ſo of *Ionahs* puniſhment. The iuſt Iudge of the whole world may not ſuffer ſinne vnpuniſhed,

niſhed, therefore he ſends, the Lord ſent out a mightie wind. Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithſtanding they were Infidels) were not ſo groſſe as to aſcribe it to any ſuch cauſe, but rather thought it to be ſent from ſome reuenging power, being prouoked to indignation by ſome particular perſon among them that committed ſome haynous fact: elſe why did they caſt Lots to know him, and find him out that had ſinned, and whoſe ſins did procure this tempeſt to be ſent: Though this wind had almoſt drowned *Ionah*, yet he ſayd The Lord ſent it: ſo the Lord ſendeth wind to bring ſhips to land in ſafetie, and the ſame Lord ſendeth wind to drowne, and breake, and ſinke other ſhips. Therefore *Iob* ſaid when he was bereft of all his ſubſtance at once, and left as poore as might be, that the Lord had taken them from him, who had firſt giuen all to him, adding alſo thankſgiuing euen for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tempeſt as *Iob*, and ſuch dangers as *Ionah*, they would ſurely ſay with *Iob*, *Bleſſed be the name of the Lord for it:* But moe (it is to be feared) would ſay with *Iobs* wife, Curſe God and die.

Pſal. 10. 7. 25. *to* 31.

Iob. 1. 21.

Iob. 2. 6.

And there was a tempeſt in the ſea.

Firſt, God ſpake gently to him, *Ariſe Ionah, goe to Niniuie*, then he would not goe: but ſeeing words would not ſerue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord cauſed a mighty tempeſt to ariſe in the Sea, like the meſſengers that were ſent to compell folkes to come to the banquet, that ſeeing the commandement could not, the tempeſt might beare rule. For valeſſe it be an imperious croſſe, we will not yeeld, ſo head-ſtrong is ſinne.

Therefore it is ſaid, that God ſent out a great winde, ſo that there was a mighty tempeſt, that ſinne might haue the foile, and God the victory.

He that ſayles to *Tharſhiſh*, or whither hee is forbid-

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den to goe, would haue as good wind as hee that sayles to Ninive, or whither he is commanded to goe. But hee that doth one thing for another, shall receiue one thing for another, as *Achab* did, hoped according to the saying of foure hundred false Prophets, to goe vp and prosper, but hee went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spaniards thought to arriue in *England*: but as *Ionahs* company wondred at this tempest, so at these Spaniards destruction, their fellowes at home wondered, yea, were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea.

The Ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding, so merily sinne goes on before the tempest comes. The wind blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. He came to the hauen and paid the fare, and entred the ship, and hoist vp sailes, and went on forward, and all to flye from God, but now it appeares he fled not from him, but to him; Therefore *Dauid* saith, If I take the morning wings and flye aloft, loe, thou art there. If I goe into the nethermost depth, thy hand will finde mee out: therefore whither shall I flye from thee? So that when we thinke that we flye from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoeuer a rebellious sinner doth runne, the hand of God will meet with him to crosse him, and hinder his hoped for good successe, although hee securely, propheseth neuer so much good vnto himselfe in his iourney. What had hee offended the winds, or the waters,

ters, that they bare him such enmity? The winds and the waters, & all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinnes, God giueth power and strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durst not haue beene so bold in this enterprise. Therefore wee may see that sinne hath no eyes while it is on doing. Tush (saith the foole) it is faire weather yet, while he goeth to the stockes.

So that the ship was like to be broken.

We haue heard of the cause and greatnesse of this tempest, the effects follow, thereby the greatnesse of it is the better expreſt; First in the ship, then in the Mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue endured great tempests, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shiuered in peeces: and all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne vs, Gods winds and other instruments of his wrath must threaten to ouerturne vs.

Psal. 7. 12.

Then the Mariners were afraid, and cried euery man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the Mariners were two: First, they were afraid, then vsed meanes to appease the tempest, and saue themselues.

Then the Mariners were afraid.

Mariners liuing in the Sea, almost as fishes, hauing the waters

waters as their neceſſarieſt elements, are commonly men void of feare, venturous, and contemners of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was toſſed almoſt to a cock boat, and crackt ſo, that it was like to be torne all to peeces, and thereby was fully perſwaded it was no common nor ordinary ſtorme, but a reuenging tempeſt, for ſome extraordinary cauſe, ſent out vpon them by ſome great power prouoked: now they are afraid, they tremble for feare, like women that ſhrinke at euery ſtirre in the Wherry, and like little children when they are frighted, leſt their ſhip breake or leake, and ſo ſinke, and they loſe their goods, their ſhip, their liues and all.

Now theſe nought-fearing fellowes, theſe high ſtomacked men, which deſire danger, are brought downe by danger, feare and quake like a young ſouldier, which ſtarteth at the ſound of a Gun.

And cryed euery man vnto his God, and caſt forth their wares into the Sea, &c.

The meanes which the Mariners vſe to ſaue themſelues, are diuers. Firſt they cry to their gods, then when that appeaſed not the tempeſt, they caſt out their wares, *They prayed.* This is then a manifeſt ſigne, that the Heathen acknowledge there is a diuine power, ſeeing and gouerning the whole world; for they would not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extremeſt danger deliuer whom hee would. Nature conuinced them, the workes of God made them to acknowledge it. For in man, though the Lamps bee waſted, ſince *Adam* conſulted with the deuill to bee a God, yet there is ſome little light left, which dwelleth in darkneſſe like a ſparke hid in the aſhes, whereby the ſtately and moſt glorious frame of the world, with all the wonderfull variety of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there

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is a God. Yea, his mighty power the blinded Gentiles saw so expresly in all the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundry kinds of all things: and so diuers nations worshipped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremity, and like to be cast away for want of succour, then they flye vnto God, being driuen by compulsion as a Beare vnto a stake, and they couch and kneele, and make great shewes outwardly, of humiliation and piety, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles euery nation had a seuerall God to worship, *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessity we flie euery one vnto his God, that is, in the time of necessity, euery one doth flye for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselues of sufficient releefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it; some to their glorious attires and costly Iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight; some to their dainty meats, and some to their soft beds, and easie standing, hoping by those to feele releefe. In sicknesse we cry, Come Physicke helpe

1 Sam. 5. 5. Act. 19. 35.

helpe me: in heauinesse we call, Come musicke, cheare me: in warre we sound, Come souldiers, succour me: in quarrels we say, Come Law defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue of him: neither by their goodnesse can doe vs good, but by his blessings.

And cried euery man vnto his God.

They did well in that they prayed, but they prayed not well: for they prayed euery man vnto his God: that is, vnto fained gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselues.

Euery man vnto his God.

Euery of these mariners did now in their extremity call vpon his God, euery one vpon that God, which he thought most highly of, and whom he had in his prosperity reposed most confidence in. Now while none could helpe but one, they cryed to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy had not been wonderful ouer all his works: They prayed much like the Papists, which in extremity cry out, some to one Saint, some to another, some to Saints of this place, other to Saints of that place, thinking as these mariners did, if one will not helpe, another will.

Psal. 144. 15.

They cryed, &c.

They prayed, and their prayers did beat the skie, though they could not lay the tempest. They were not as many of vs bee when wee pray vnto God, without a sense of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cries, and long prayers, without liuely affection within?

They cryed.

Here is a distinction of crying to bee obserued: The

righteous

righteous cry, and as well when they are in prosperity, as when they bee in calamity, though many nothing so fetuently, but the vngodly then onely, when the hand of God is vpon them, and then also like beares without their prey, alwayes much doubting, sometimes despairing of helpe, although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do but cry in vaine. Let not the wauering minded man, thinke to receiue any good of the Lord.

Iam. 1.7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe themselues. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though many will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship: but it was sinne that procured danger, and being cast away would haue sauced all: which being retained, the tempest abating not, the Ship is not the safer, though it bee the lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare mee. And *Paul* saith, Though I cast my life into the fire, if I haue no charity, if I retaine malice in my heart, it profiteth me nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsury to get money by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they haue, and bestow it vpon never so good actions, they doe but as the Mariners did, cast all away, their desire nothing satisfied: for though they thinke themselues beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites: hee will none of their oblations, he abhorreth their very prayers, *Prou.* 15.8. vntil they haue humbled themselues, and reformed their owne hearts

Psal. 66.18.

1 Cor. 13.3. Cast away sin, or thou casteſt away all.

before

before him from such vncleannesse.

They cast out the wares into the Sea.

They would faine haue laid the tempest, that thus readily lose the wares, & cast out their very tackling into the sea: but the sea will not be satisfied, the waters must wash the sinner, or there is no safety, nay the danger is greater, the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and he that troubleth the Ship were in the Sea. Hee that troubleth, not hee that against all reason is thought to trouble: then should all be safe, yea peraduenture *Ionah* too. *Ionah* 1.11.15.

And they cast the wares that were in the ship into the sea.

Obserue here, that oftentimes many are punished for one mans sinne, as all the host of Israel were punished for the sinne of *Achan*, and here all the Mariners and owners of ship or wares for *Ionahs* sin, &c. to the end that men may learne thereby to admonish one another when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my Brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow, therefore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many worse than *Ionah* among vs. Will you know what I think of you? I thinke you are worse than Infidels, Turks or Pagans, that in this wonderful yeare of wonderful mercies, are not thankful, beleeue not in God, trust not in him, glorifie not his name; but like *Pharaohs* sorcerers, who seeing the great workes of God, which *Moses* wrought passing their skill, confessed saying: *Surely this is the finger of God*: for you confesse it is the great work of God (as you must needs) but where are the fruits it hath brought forth in you? The captaine saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mighty tempest vpon them, and after that they escaped Ioel.7.5.12. Many punished for ones sinne, therefore suffer sinne in none. Exod.8.19.

ped our hands, the Lord ſtretched out his mighty arme againſt them, and *Pharaoh* is drowned in the ſea, ſo that he neuer attained the land of promiſe which he gaped for, and made full account to poſſeſſe. Further herein we may note that extremity is Gods opportunity: for when the wind had almoſt ouerturned all, & the waters had almoſt drowned all, and deſtruction had almoſt deuoured all, then, and not afore, was Gods opportunity to ſet forth his glory. Firſt, they vſed prayer vnto the diuine powers for aſſiſtance: then they vſed ſuch ordinary meanes as they knew beſt in ſuch a time, by caſting out their wares to lighten the ſhip of them, which order is neceſſary to be vſed of all Chriſtians in their neceſſity: Firſt, to ſeeke for aid and aſſiſtance at the hands of God, and then to vſe all ſuch good meanes to helpe themſelues, as God ſhal enable them to, truſting that of his goodneſſe he will bleſſe their endeuours, or elſe may they goe ouer all the earth to ſeeke helpe and haue none, for there is no other way. God indeed is the laſt refuge, but he is alſo the firſt refuge which is to bee ſought vnto: for hee will haue vs to acknowledge that man liueth not by bread only, and a horſe is but a vaine thing to ſaue a man, and except the Lord keepe the City, the watchman waketh but in vaine, no meanes can helpe without his bleſſing. But then he will not haue vs careleſſe & negligent to vſe lawfull meanes: for hee neuer or very ſeldome worketh without meanes, when the meanes may be vſed by vs. Danger then we haue ſeene made them to feare, but feare aſtoniſhed them not, but gathered their wits together, for they vſed meanes with wiſdome to ſaue themſelues. But when the Lord ſendeth calamity vpon many of the vngodly, they haue ſo guilty a conſcience, that whileſt they feele the great hand of God, they are euen diſtraught of their wits, and made as it were ſenſeleſſe, that they know not what they doe: yea when troubles come, it makes them like a headleſſe Bee, which buzzeth about ſhe knowes not whither, or like the Swallow, wch by compulſion of the wind, flieth backward

Mans extremity, Gods opportunity.

In neceſſity firſt pray, then vſe lawfull meanes.

and forward till it fel into the Seaser like *Cain*, whose head Gen. 4.
was fraught with feares, so that he knew not whither to go, doubting to be slaine of euery one whom he saw. But whatsoeuer befalleth the childe of God, he hath euer matter of consolation, & some moderation of mind to beare it withall, expecting a ioyfull issue of all. Therefore blessed is he that hath the Lord for his God.

But Ionah was gone downe into the sides of the ship, and laid downe, and was fast asleepe.

They prayed vnto their gods, and their gods were now deafe while they were tossed, and *Ionah* is gone to sleepe when he should haue beene better occupied. We come hither to heare the Word, and here we fall asleep, but it were farre better we were away: for we sleepe when we should heare, and so sleeping sinne, and sleepe in sinne: therefore let them now giue eare that are asleep, for wee are come to *Ionahs* sleeping, not that we should sleepe with him, but by his sleeping to be warned of our security, and we shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the shipmasters speech to *Ionah*: but chiefly to note the dead security of *Ionah* in his sin, forasmuch as though the Mariners cried for feare, and cast out their goods, nay, the very senseless ship seemed to feele the anger of God, and to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once moued thereat, but lay still fast asleepe. So by *Ionah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changelings, they are cast into a dead sleepe: for when they forget God and his word, and bid conscience adiew, they sleepe in sinne, and that to death, like one sicke of the Lethargy.

Ionah signifieth a Doue: *Ionah* therefore was now indeed *Ionah*: I meane, like the Doue which *Noah* sent forth of the Arke: for as the Doue being gone out of the Arke, could finde no rest for the sole of her foot, till shee returned

ned into the Arke againe: so when *Ionah* arose vp from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, vntill he returned againe vnto the Lord. For the cause of *Ionahs* going downe to sleepe was, it seemeth to ease his mind, for it was disquieted, he felt it grieuously troubled, the conscience of his sinne tormented it. Therefore now, O that *Ionah* could sleep till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

And he was fast asleepe.

Ionah sleeps while all else stirre.

See how little *Ionah* is ashamed of his sin, all the world smarted for it, and yet he sleeps: as if he should say, Neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or raise him from his sinne. Now *Ionah* might say, I was asleepe, and all might haue perished for me, if one God had not helped more than all the rest: for *Ionah* slept, but God waked, and called to the winds and the waters, saying, Tosse him, but you shall not drowne him: feare him, but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to *Ninive*. *Ionah* was fast asleepe, when the winds ouer him were blowing, the waters vnder him tossing, the ship about him reeling, the Mariners by him crying, the waters in ouer-boord casting, in all the stirre *Ionah* felt nothing, but slept, as if there were no stirring. Yet wee goe farre beyond *Ionah* in security, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouer-flow the land about vs, the fire to consume all that wee haue before vs, the ayre with cold ready to kill vs, and all things in an vprore round about against vs, thereby alwayes crossing vs one way or another, and all to put vs in minde of our duty, the neglect whereof is the cause of all these troubles which the Lord doth send vs:

but wee sleepe more deadly than *Ionah* in our negligence, void of feeling, because wee consider not what wee haue done, we looke not backe on our sinne, yet euery crosse should cause vs to examine our selues thorowly, and leaue no sinne vnuiewed, that wee might liuely feele our wickednesse, and so duly repent it, and soone find release of our miseries: therefore if we sleepe still, and will not bee wakened, God will deale more roughly with vs, than hee did with *Ionah*, for the Lord caused a Whale to swallow him, and afterward to cast him vp againe, but wee shall be swallowed of that serpent which neuer restoreth againe.

He should haue beene their teacher, if he had not beene asleepe, he should haue taught them to pray aright, if hee had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heed what thou doest, thou knowest how God may handle thee vpon the waters: though thou flye, he can ouertake thee: though thou hide thy selfe, he will finde thee out: though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when he should run, he lay still, and when he should cry, he held his peace, and when he should zealously bestirre himselfe, he is fast asleepe.

In *Ionahs* sleep two things.
1 Most secure in greatest things.
Act. 2.31, 32.
Dan. 4 27 30.
Dan 5.4,5.
Luke 12. 19,20.

In *Ionah* his sleeping, we obserue two things: the first is, that when we thinke our selues most at rest, then we are in greatest danger: when shipwracke is most likely, then *Ionah* is asleepe: when *Herod* is vaunting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith vnto his soule, Thou hast enough, then his soule is taken

Iudg. 16.25.30. Suddenly destroyed.

from him: when the Philistines are sporting, then the roofe is falling: so destruction ouertaketh sinners when they least think of it, like a Leopard which is taken while he sleepeth, or a bird when she singeth: therefore suspect thy pleasure like a bait.

2. Sinne pleasant whiles it is in doing. 2 *Kings* 5.27.30. *Gehezies* bribery. *Gen.* 9.21. *Noahs* wine. *Dauids* adultery. 2 *Sam.* 11.4. *Prou.* 10.24. 33.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter but sweet, not painfull, but pleasant, like a harlot which sheweth nothing but her bravery and beauty. *Adam* swallowed the forbidden fruit with pleasure, *Gehezi* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners goe on merily till wrath ouertakes them at vnawares, like the foole, I will sit a little longer, and fold my hands together a little, yet a little & a little longer, till pouerty come as an armed man, and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gotten gold with *Gehezi*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sin be still pleasant, if it bee not bitter in thy belly, though it bee sweet in thy mouth, deceiue not thy selfe, beleeue God, thy hope is but doubting: thy strongest confidence but a vaine trust.

Then the Ship-master came vnto him and said, what meanest thou, O sleeper? arise and call vpon thy God.

A Prophet awakened by a Pagan.

Here *Ionah* is taken napping: sinne hath brought him asleepe, and now the Ship-master wakens him. The Mariners may doe him more good than the tempest. Whom sinne should waken, perill cannot waken: the winds are not loud enough, nor the waters rough enough, therefore the ship-master must waken him: else all shall be indangered. If the winds will not waken him, let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleepe, and dye in his sinne.

Now

Now marke who is asleepe, and who wakes him: *Ionah* is asleepe, and the Mariners waken him, an Israelite, an Infidell: what a thing is this, that he which is the Son of *Abraham*, who is wiser than a thousand Mariners; is now wakened and told his duty by a Mariner? This is a shame for *Ionah*, that he which had taught Princes, should now be told his duty by Mariners? he that long hath and should still wake others, needs often-times to be wakened by others: and he that should reproue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doth vex them with a foolish nation, as he reproued *Abraham* by *Abimelech*, and *Balaam* by an Asse.

So God often shames his seruants.

*Gen.*20.9.
*Numb.*22.28.

Now we might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most need to pray, thou didst sleepe? If thou hadst not thus laid open thine owne shame, thou mightest haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience; for as *Paul* saith, whatsoeuer is written, is written for our instruction, and *Ionah* would neuer haue written it, had it not beene for our sakes. If he haue done thus much for vs, which way shall we requite him? That which he would haue vs to doe for him, is this, to be warned by him, to suppresse all euill motions, not suffering them to take effect as he did.

What meanest thou, O sleeper? Arise.

As if they should say, O retchlesse, altogether careless, quite senseless man, art thou dead, that thou walkest not; or benummed, that thou feelest not, or dumbe, that thou hearest nothing, or carest thou not whether thou liue or dye? Haue not the winds nor waters raging, nor our loud cries so long thundering wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common danger moue thee? What meanest thou? Why doest thou not come and labour

bour with vs in this dangerous time? Is this a time to ſleepe in, when we are all in perill of our liues? ſhall we cry, and thou hold thy peace? Shall we labour, and thou reſt? Shall we caſt away all our goods, and thou lye ſleeping, caring for nothing? This is no time to ſleepe, it is a time to pray vnto thy God for his aſſiſtance, and to vſe the meanes that may ſaue our liues: vp, ariſe, helpe what thou canſt. *Ionah* hearing this, did not ſnap like ſome curriſh Dogs, and bite him that wakened him, neither did he (as in publike danger moſt are wont) ſit ſtill deuiſing with himſelfe, to ſhift for himſelfe, neglecting others, but he ariſeth, he thanked him that waked him.

Againſt ſleepers.

Many of you come to heare the Word, and here you fall aſleepe when you haue moſt need to be waking, but I am glad, I haue now gotten a text to waken you, for now I cannot reade my text but I muſt ſay, *What meaneſt thou, O ſleeper? Ariſe.* But I pray you, haue I not wakened you, and yet you ſleepe againe? If you marke not what is ſaid vnto you, you are aſleepe, though your eyes bee open: but if you were as wiſe as *Ionah*, you would not ſleep here in the ſight of all the people, but would rather get you to ſleepe in ſome corner, for *Ionah* went vnder the hatches to ſleepe, and would not ſleepe in the ſight of the Mariners. If you were as wiſe as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* ſaith, that hee which reproueth, ſhall haue more fauour of a wiſe man, than hee which flattereth. The Lord Ieſus ſaith, Woe be vnto that ſeruant, that when his Maſter commeth he ſhall find ſleeping: canſt thou not watch one houre, ſaith hee to *Peter*? Can you not wake while I ſpeake to you? You would all bee found in the Church when the Lord commeth, but you would not be found ſleeping in the Church. You are watched (I ſee you not below) and none of you can ſteale a nap and not bee eſpied, but when your eyes be moſt ſhut, and ſee leaſt, then moſt eyes be vpon you: and I can as well ſtand in the pul-

Prou.28.23.
Luke 12.37.45.46.
Mark.14.37.

pit

pit vnſeene, as you can ſit and ſleepe there and not bee eſpied. I maruell how you can ſleepe hauing ſo many eyes looking on you, ſo many clamours in your eares, and God himſelfe ſpeaking vnto you. Shall I continue iogging till you be wakened? How long ſhall I preach afore I can conuert the vſurer, the extortioner, the drunkard, or the blaſphemer, ſeeing I ſpeake thus long, and cannot conuert you from your ſleeping? What would you doe if I reade ſome Homilies vnto you, whereas you cannot wake while I preach vnto you and ſpeake againſt you? if you ſhould ſee a traitour ſleepe on the hurdle, or if you ſhould ſee men ſleepe with meat in their mouthes, would you not maruell? Yet euen ſo doe you, while I denounce the great iudgements of God againſt you, and while I am feeding ſome of you, you fall aſleepe, and ſo I preach in vaine. There is a Country wherof it is ſaid, that it is night with them, when it is day with vs. I thinke that Country be here, for how many are here which haue loſt their eyes, and their eares ſince they came hither? If all of you were as many of you be (I meane aſleepe) the ſtrangers which came hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for ſhame leaue your ſleeping. What meaneſt thou, O ſleeper? Ariſe, ſleepe no more, and I will waken you no more.

Ariſe & call vpon thy God, if ſo be he will think vpon vs, &c.

This is another meanes which they vſe, *Ionah* being wakned, to appeaſe the tempeſt, now that they ſee they cannot themſelues allay the winds, nor aſſwage the waters, they deſire, they exhort *Ionah*, to try what he can doe by calling vpon his God, *Ariſe, call vpon thy God, &c.*

After that the Ship-maſter had wakened *Ionah*, he bids him call vpon his God, as if he had ſaid, Watch and pray: he ſpeakes like a Saint, yet he is an Infidell; he ſaid not, call vpon Gods: but call vpon thy God. The Ship-maſter would not call vpon his God: but (ſaith he) call vpon thy God, and it may be he will helpe vs: if he had ſaid

call

call vpon our God, when he ſaid, call vpon thy God: and if he had ſaid, He will helpe vs, when he ſaid, if ſo he will helpe vs, then he had ſhewed ſome ſparke of faith. Becauſe he wanted help and comfort, he bids him ariſe, and becauſe he was fearefull, he bids him pray. It may be (ſaith he) he will thinke vpon vs, that we periſh not. As if he had ſaid, *Ionah*, we know that thou haſt a God as well as wee, and therefore we ſay, Call vpon thy God, for now euery God is to be tried, therefore if euer thou didſt pray in thy life fall to it now. Thus Satan leads men a blind way with zeale, in hope of ſome releeſe being in trouble. They called vpon them for helpe, which were neither willing to aſſiſt them, nor able to heare them, and when they perceiued by wofull experience, that there was no kinde of ſuccour to be had that way, they flye to God, and then Satan laboureth to vndermine the confidence and expectation of helpe, and to place in ſtead thereof doubtfulneſſe and infidelity. Thus Satan will bee ſure to loſe nothing by this bargaine any way. *Ionah* (ſay they) call vpon thy God, for if he cannot helpe vs, we are all vndone and loſt, for wee haue called vpon our Gods, wee haue laboured hard to amend our ſtate, we haue caſt away our goods to lighten the ſhip, but all in vaine, for we are no whit the better, like the woman which had ſpent all her ſubſtance about Phyſicke, yet all could not helpe her till Chriſt came. So the Papiſts while they are well, they pray vnto euery Saint and Angell for ſuccour againſt the troubleſome times, but in extremity, or at the point of death, none of them can helpe, ſo that then they are faine to flye vnto God or be deſtitute, as like Idolaters, as one flye is like another; they are like the Heathen, which worſhip *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the reſt: ſome hold on the one, and ſome on the other. Some ſay, if *Ieſus* be with me, I care not for all the petty Gods becauſe I hold him chiefe: ſo another ſaith, if Saint *Gabriel* bee with mee, I care not for the reſt: and ſome

Luke 8.43.

raiſe

raise great disputations, whether this Saint or that Saint, this Angell or that Angell be better: whether our Lady of Bullen, or our Lady of Rome be surest: whether S. *Iames* of Callis, or S. *Iames* of Compostella be strongest: and so like beggers which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will, thinke these, as though the Gods were contrary one to another, and where the one bids, the other forbids. So some thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one strikes, another heales.

Call vpon thy God.

They bid him call vpon his God, before they knew him, but the faithfull would not worship a false God, though they may be helped by him. By the example of these mariners, if they thought that their God was the true God (and why else did they worship him?) we may learne the substance of euery temptation that doth vnder mine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whensoeuer thou art motioned to euill, if it doe not promise thee some goodnesse to come of it. But the seruants of God ought not to doe that which is euill, though they were sure to gaine all things that can be wished by so doing: for they haue learned their lesson, & how to answer Satan at such times: Why temptest thou me Satan? for it is written, Thou must not do euill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord ouercame the deuill in the wildernesse.

Infidels desire the faithfull to pray for them.

Sinne alwayes promiseth good.

Rom. 3. 8.

Here also we may see the difference betweene the faithfull and Infidels: for *Call vpon thy God*, saith the shipmaster and the rest.

The Mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the Mariners, Pray to your Gods in my behalfe. And this is also manifest, that a Papist

will

will say vnto a Protestant, and one that liues well, Pray for mee: but a Protestant if he be any thing zealous, will not say vnto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints or Angels, or at least without faith, and therefore their prayers are abhominable in the sight of God, and therefore they will not bid them doe it: because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselues being iudges. And so *Pharaoh* said to *Moses*, pray for me: but *Moses* said not to *Pharaoh*, pray for me: *Saul* said to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for mee; therefore the Mariners had need of *Ionah* to pray for them: but *Ionah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath said, call vpon mee in trouble and I will heare thee? *Call vpon thy God* (say they) when they cryed and saw no helpe, they distrust their Gods, they thought they would not helpe: indeed they could not: therefore they ran to another whom they knew not, hoping to bee helped by him; because they thought some God there was that could doe it. So the Papists run from one God to another, from S. *Dominick* to S. *Francis*, and why should they run from S. *Dominick* to S. *Francis*, but that they mistrusted *Dominick* they think he will not heare them, and so they goe forward: but in the end the vnknowne God is thought to be the best: yet the Lord taught not *Paul* one prayer, and *Iohn* another, but taught them all one prayer vnto one onely God, and to wait still vpon him, praying still, with assurance he will be a helpe in due time.

The truly faithfull desire not infidels to pray for them.

Exod. 8. 27. &c. Pharao desireth Moses, not Moses Pharao. 2 *Sam.* 15. 25.

If peraduenture he will thinke vpon vs that we perish not.

This if, perhaps, and peraduenture, cost *Adam* paradise, God said to *Adam*, If thou doest eat of this tree, thou shalt surely dye. Then *Euah* reported these words, that lest peraduenture wee dye. The Serpent seeing her in such

a minde so careleſſe or forgetfull of the Commandement, hee came and quite changed the matter, and ſaid; You ſhall not dye. Thus ſinne creeps vpon vs, while doubtfulneſſe remaineth in vs: ſo God ſaith, You ſhall bee ſaued: the trembling fleſh ſaith, peraduenture I ſhall, &c. then commeth Sathan, and he ſaith, Thou ſhalt dye: ſo that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske mee whereupon this faith is grounded: it is vpon ifs and ands: this is the faith of the vngodly, to ſay, If ſo be God will helpe vs: for they cannot aſſure themſelues of any helpe. But we may not doubt of our God, and ſay, It may be, or, If peraduenture: for we may freely pray to our God with confidence, and may ſay, our God, and the God of *Ionah* will ſurely helpe vs, and hath helped vs. But yet let vs know that we haue ſinned like infidels, and doe deſerue to bee puniſhed like the Egyptians. The ſinners faith.

If ſo be he will, &c.

Thus it commeth in like a little leauen, which ſowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, and this ſame little theefe hath ſtolen away all the Papiſts faith. Therefore with them wicked theefe lieth ſicke in bed, and calleth to euery one that commeth by, Call vpon God, and pray for mee, if ſo be he will looke vpon vs and helpe vs: and ſo their hope when the tempeſt commeth, is either an eaſeleſſe horrour, or a comfortleſſe doubting.

If ſo be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble: hee thought vpon vs, and laid the tempeſt when our enemies called vpon their Gods, Saints and Angels. But what doe we meane, beloued, when mercy is come to ſend for iudgement? for though we be ſaued with Iſrael, we deſerue to bee plagued with *Pharaoh*, becauſe wee are not thankfull for this, namely that the Lord hath thought vpon

vs

vs in our distresse; for he trauelleth with mercy, and laboureth till he be deliuered, hee goeth laded like a Bee, but wants a hiue. There are two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberality, full of gracious gifts: therefore let vs stretch forth the good hand to receiue it, thankfully to embrace it, chearfully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer, for who so commeth with this hand shall bee filled, and who so commeth without it, shall goe empty away, because they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them they would not learne, saith the Lord. *Ionah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horrour of his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grieuously vexed. For he could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would ouerturne all, the waues roare, as though they would drowne all, the ship tumbles, as though shee were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater than euer.

Pro.2.24,25.

Wherefore now one might haue said to Sathan, Sathan thou perswadedst him to flie from his defence for his safety, and madest him beleeue that hee should come safe to *Tarshish*, and there liue at liberty and ease, enioying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is not thou by this tempest likely to destroy him, thou leauest him in the greatest danger, and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the

danger thus threatned due to rebellion: yea, seekest also to drowne him, and that also in hell, howsoeuer thou pretendest a desire to preserue him from troubles, and procure him many pleasures, with much security: O most wretched and deceitfull lyer, hee that trusteth his enemy, and hee that beleeueth thee, shall euer be deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued me, he hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flye from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can bee hid, but all are alwayes in his presence. He made me beleeue that light could be brought out of darknesse, that good may come of euill: for he assureth mee, that if I would set forth toward *Tharshish*, I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiarity with these people, and enioy the benefit of their society. Otherwise, if I went to *Nineue* as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Iew, they cannot abide mee, for the one holdeth the other in contempt: and also because of my message, namely, a Prophecy of destruction, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me would be so hainously taken, that no death, nor torment, that they could deuise for mee, would be thought sufficient, and so I should be sure neuer to escape their hands aliue, if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend mee from all euill when I came thither, as well as hee did *Daniel* in the Den of Lions, and Christ in the wildernesse among the sauage beasts. And when Sathan had thus perswaded me, I beleeued him, and so tooke my

iourney to flie from the preſence of the Lord, if I could haue performed my intention. But the Lord hath beheld the ſtubbornneſſe and diſobedience of my heart, and therefore followeth me with great diſpleaſure: he hath ſent out this tempeſt vpon the ſea, whereby we are like to be ouerwhelmed, and ſo neere as we are to the water, ſo neere we are to death by all likely-hood.

THE SECOND SERMON OF the puniſhment of *Ionah*.

Ionah 1. 7.

Afterward they ſaid euery one to his fellow, Come and let vs caſt lots, that wee may know for whoſe cauſe this euill is come vpon vs. So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another meane which the Mariners vſe to appeaſe the tempeſt.

They caſt lots.

But firſt, they conſult and conſent to caſt lots. The tempeſt was ſo ſtrong that they concluded with themſelues, it was the reuenging power of ſome angry God, for the ſinne of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was the ſinner, they take counſell, and agree to find him out by lots: wherein let vs obſerue; firſt, neuer a one of them is of *Dauids* ſpirit, who when he ſaw the people plagued, ſaid, Lord it is I: Euery man euer-

ſeth

seth himselfe: for euery man would extenuate his owne sinne, and diminish it, and euery one thinketh his sinne saued, when hee hath excused himselfe. Let *Adam* be his owne iudge, and hee will say, The woman tempted him to sinne; and let the woman be her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let euery one be his owne iudge, and there will be such putting off of sinne, that neuer a one will bee found guilty. There is none that will be so impudent, as to say hee hath no sinne at all, yet few that will freely confesse they haue grieuously sinned. Therefore these here say euery man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, vnlesse they be openly detected of some notable and hainous crime. If they be Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traytors, open and grosse Idolaters, and taken with such like capital crimes: no more these neither, were it not for feare of the law: as none among the Iewes, but Publicans, were counted sinners, all the rest were good fellowes, and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer reade of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes they haue Decrees, they haue decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgiue any sinner. Thus they lessen sinnes, thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little short penance purchase a large and long pardon.

And as the Mariners, euery man thought he was no great sinner: so *Ionah* thought with himselfe, Though I be a great sinner, yet am I not so grieuous a sinner as these Idolatrous heathens: or if he throughly condemned himselfe, yet vnwilling to be knowne such a rebel, he thought it may be, it is most likely, they are many, I but one, peraduenture therefore the lot will not fall vpon me: like a theefe, which notwithstanding in his owne heart he acknowledge himselfe guilty of that wherewithall he is charged, yet will not confesse, vntill the matter be throughly sifted, and so cleerly proued to his owne face, in such sort, that he cannot for shame (though with shame he confesse,) deny it. Therefore if God had not sifted out this sinner the better, *Ionah* would not haue beene knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome among the Mariners: but the tempest was so wonderfull that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

Pro.18.18. *Pro.16.33.*

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercy, vntill his iustice appeare: they will not acknowledge Gods gouernment, before he bring on them some iudgement, like *Pharaos* Sorcerers, who confessed not Gods maiesty, while they liued at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

Exod.5.2. *Exod.8.19.*

Let vs cast lots, that wee may know for whose cause this euill is come vpon vs.

Why? what are they the better when they know him? what would they doe with him, on whom the lot should

fall? Surely they ſuppoſing, or rather cleerely ſeeing this tempeſt to bee ſent from ſome wrathfull power, and that for ſome one mans ſinne amongſt them, they determined hauing found him, to ſacrifice him vnto the God that was ſo offended by him, God turneth euill into good, but the deuill turneth good vnto euill. The Gentiles had a cuſtome in the time of the common plague, to ſacrifice one for the reſt. This cuſtome they tooke by imitation of the Iewes, in offering beaſts, and of *Abraham* in offering his ſonne, the deuill that father of lies and ſchoolemaſter of all miſchiefe teaching them. So the deuill tooke aduantage to doe euill by the ſeruice of God. In mouing the Gentiles to worke abomination by offering men, imitating the Iewes commanded ſacrifices. But if they had rightly knowne the true God, they would haue taken their ſinnes by the throat and haue ſacrificed them.

Come, let vs caſt lots.

The mariners were not ſo wiſe to preuent the tempeſt before it came, as they bee diligent to allay the tempeſt when it may not be layd: wee ouertaken with Gods iuſt iudgements, are very carefull alwaies, to vſe all meanes to be rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himſelfe free from that which neceſſarily draweth on it ſelfe Gods iudgement? who purgeth himſelfe of his ſinnes, leſt hee be ſicke? who letteth or fetcheth out his corrupt bloud, of pride, luſt, couetouſneſſe, leſt hee be ſore? who keepes a good diet, and maketh his choiſe of holy exerciſes, godly companions, religious conferences? &c. But know wee, he is not ſafe that is ſound, neither he ſound that is intemperate.

So they caſt lots.

Whether it bee lawfull to caſt lots, it is not euident by this example, becauſe they were Gentiles, and therefore no preſident for vs: but ſo farre may we vſe them, as the word doth lead vs, and no further.

Leuit.16. There are two Goats brought to *Aaron*, that he might cast lots to see which Goat should be killed, and which should not, these Goats signifie Christ: for as he died

Numb.34. *Iosua 7.* hee liued againe, and as he was buried he rose againe. Againe the land of Canaan is parted by lots, to see what part each Tribe should inhabit. Againe, that theese *Achan* is found out by lots, first by his Tribe, then by his Family, & lastly, by his particular person.

1 Sam.10. *1 Sam.9.* *Acts 1.* *Prou.16.33.* Againe it is said, that *Saul* was chosen King by lots: and lest any should haue said, that it was his good lucke, his good lot or chance to bee King: therefore the Lord appointed that he should be anointed before he was chosen by lots.

Againe, *Mathias* is chosen by lots to the Apostleship in stead of *Iudas*: so that it is lawfull in some causes to cast lots, so that they doe attribute nothing vnto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good lucke: for so they make an Idoll of it, and rob God of the honour due vnto him. For it was not *Sauls* fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other meanes haue beene vsed, and sometimes before all other meanes, when in wisdome it is thought the best meanes. Brethren often and godly at first diuided their inheritance by lots, as the Children of Israel diuide the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of plague, there should be an house set apart for the sicke to lodge in, and lest they should be vncomforted, they chuse out a Minister by lot to doe it.

So they cast lots.

Now we are come to put vp our selues to the Court of Lawyers, to see if they will doe any thing for God, for conscience, or for loue, *viz.* that they would end mens suits quickly,

quickly, and let the poore Clients haue equitie. Some say that Lawyers be good vntill they be Counsellers, like Lions which will be gentle vntill their tallons grow: be not offended, but amended, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpon the Lawyers: be not offended but amend, for malice speakes not. A poore Client commeth forth accusing one, and going home accuseth a hundred: for so many seeke to hinder him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to striue for that, which with reason might easily be attained without such contention, and others seeke to enrich themselues with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and striue about a thing commonly, till the Lawyer hath gained more by them, than the thing which is in controuersie is worth. These are like the Mouse and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, & therein so intangle themselues, that they cannot rid their hands of it, vntill it haue almost vndone them, like a silly sheepe that is hunting a flie, which runneth from bush to bush, & euery bush catcheth a lock of him, so that the poore sheepe is threed-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead, till he haue spent his cloke, his coat: were it not better to haue cast lots for the coat at first? For the Law is like a Butlers box, play still on, till all come to the Candlestick. Therefore it is lawfull, to end any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Salomons* words, *Prou.* 18. 18. The lot

causeth contention to cease, compared with *Hebr.* 6. 16. proue) but in hard matters and weightie causes, when the thing is doubtfull, and all good meanes are tried before to auoid strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meet exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease: therefore lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne be thine owne, and makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? Doest thou not deserue to forgoe thine owne, which art so greedie of anothers, that thou wouldest haue his liuing for nothing, but for turning of a Die? *Esau* did not sell his birth-right so lightly, but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, & thou spendest it for nothing. The Marriners did cast lots to finde out the sinner: they did not cast Dice to see who should winne, as Dicers doe: for to whom the lot falls, hee taketh all, which deserues to lose all as well as the other, and hath no right vnto it by any law: for God hath not allowed one man to take anothers goods for the tripping of a Die, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable, to take them: Besides the brawles, the couſenages, the oathes annexed to this game, which would not agree with it, vnlesse it had beene a meet companion for them. Thou takest anothers mans goods for nothing, whereas God hath appointed thee to get thy liuing, with the sweat of thy browes, for thou takest away that which others swet for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like as the Ape which liues by toying. Doth any Dicer thinke he doth well? Tell me what thinkest

Arguments against Dicing. *Prou.* 18.

thinkest thou? for euery sinner doth condemne in his prayer to God, that which he excuseth before men: if they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldest do nothing, but that thou wouldest haue God finde thee doing if he should come to iudgement: wouldest thou haue him take thee at dice? I am sure thou wouldest not haue God see thee so vainely occupied: neither canst thou thinke, that Christ, or his Prophets, or Apostles, or Euangelists, were Dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy dayes, what hast thou to alleage for Dice, now euidence is giuen vp against them? hast thou any patron to speake for them, but thy vaine pleasure and filthy couetousnesse, which are condemned alreadie, and therefore haue no voyce by Law? Take away these, and take away Dice. The Patron condemnes the Clients, when one voyce condemnes another: if the exercise were lawfull, such Patrons as pleasure and couetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would prosper them better that vse it: but neither winners nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the Deuill did part stakes with them, and draw away with a black hand, when no man seeth, for the winner saith, he hath not won halfe so much as the loser hath lost. One would thinke that one of them should flow, when so many ebbe: there is neuer an ebbe without a flowing, neuer one loseth, but another winneth, but at Dice. What a cursed thing is this that turnes no man to good, which robs others, and beggers themselues? The Schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazzard thy mony (in this game) but venturest thy saluation, and castest Dice with the Deuill, who shall haue thy soule. For euery thing that com-

commeth well to man, hee giueth thankes, but for that which commeth by Dice, hee is aſhamed to giue thankes; which ſheweth, that in conſcience that gaine is euill gotten, and that he ſought it without God. Can this be good when worſt men vſe it moſt? if it were good, the euill would like worſe of it than the good: but the more a man ſauoureth of any goodneſſe, the more he begins to abhorre it, and his Conſcience doth accuſe him for it as for ſinne. They which doubt whether God doe allow it, need but looke how hee doth proſper them that vſe it: but they truſt not in God, (the tearmes of their occupation deſcrie) for they call all their caſts chances, as though they relyed not vpon God, but vpon chance. Therfore if Dice make ſtrife without cauſe, if they take away others good for nothing, if we may not liue by playing, but by labour, if they which haue bin Dicers, repent it among their ſinnes, if the holy men neuer vſed this recreation, but the worſt moſt delight in it, if thou wouldeſt not haue God ſee the when thou playeſt at Dice, nor take thee at it when he comes to iudgement, if nothing but pleaſure and couetouſneſſe ſpeake for them, if they doe not proſper which take pleaſure in it, if they truſt not vpon God but relie vpon chance, if thou doeſt not onely venture thy mony but hazzard thy ſoule, then the beſt caſt at Dice is, to caſt them quite away.

And the Lot fell vpon Ionah.

The lot fell vpon *Ionah*, not becauſe he was the greateſt ſinner of them all, (for ſo is the opinion of the common people, to cenſure them worſt whom they ſee moſt afflicted: If any one be ſeene to beare his croſſe, then many will ſay, This is a wicked man, & ſo thinke well of themſelues, ſuppoſing that God is not bent againſt them to puniſh them as well,) but becauſe *Ionah* ſhould feele the hand of the Lord both puniſhing and preſeruing him, and be reformed: for God correcteth all, as he did his Sonne, to learne them obe-

Luke 13.1, 2. &c.

Heb 5.8. 1 *Pet.* 4.17, 18.

dience.

dience. But if iudgement begin with the house of God, what shall become of the vngodly?

And the lot fell vpon Ionah.

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to be sacrificed by the Mariners presently. For the Mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, were no doubt as the shee wolues robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselues to more paine to saue him, endeuouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found who is all good, shall we (say they) destroy him that hath saued vs? Shal we giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to reigne with God in all glory euerlasting? Surely the thankelesse are graceless: especially they that loue not, and shew not forth the labour of loue for their gratious guide to God: but therefore we may see that the hearts of men are in the hāds of God, and he turneth them which way he list, he fashioneth their hearts euery one, yea euen Kings hearts, as riuers of water doth he turne, to water and make fruitful his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people: to deliuer their power to the beast, *Reuel.* 17. 13. And againe to eat the Whores flesh, & to burne her with fire, *Reuel.* 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whomsoeuer: for he formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him. Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of them-

Pro. 21. 1. *Psal* 33. 15. *Psal.* 106 40. *Isay.* 3. 10. 6. *Ezra* 1. 14. *Isay.* 3 24. *Ne.* 1. 1. *Psal.* 105. 1 *Sam* 2. 30. *Ps.* 146. 3.

themſelues, fleeting eaſily as they be led following: But eſpecially let vs not forget chiefly to make prayers, ſupplications, interceſſions, and to giue thanks for al thoſe, on the
1 Tim. 2. 1. godlineſſe or prophaneneſſe of whoſe hearts, the flouriſhing or defacing of the Goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

And the Lot fell vpon Ionah.

Now *Ionah* could not deny he was that ſinner, vnleſſe he would accuſe God of vnrighteous iudgement: for the lot is caſt into the Lap, but the whole diſpoſition thereof is of the Lord. Now therefore he muſt needs confeſſe it. The windes thundring, the waues tumbling, the ſhip cracking, the Mariners quaking, vpon their gods crying, their ware forth caſting, *Ionahs* prayers requeſted, to caſt lots conſulting, *Ionah* kept himſelfe cloſe, he would not be thought that ſinner. The winde ſaid, I will ouerturne thee; the water ſaid, I wil drowne thee: the ſhip ſaid, I cannot hold thee: the Mariners ſaid, We cannot helpe thee: his prayers ſaid, We cannot profit thee: his conſcience within bleeding, and God at the doore of his heart knocking, and the lot now ready for caſting, ſaid threatningly, For thee the tempeſt is come, thou fugitiue, and we will diſcouer thee.

Yet *Ionah* conceales his ſinne, ſo much did he abhorre the ſhame of men, of ſtrange men, a few men, fraile men, or the feare of the fury of the fleſh. Therefore after the windes had roared, and alſo the waues raged, and the ſhip reeled, and the Mariners cryed, and the lot, his conſcience, and God himſelfe threatned him, the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repented throughly, he declared it openly, and confeſſed his ſinne freely. Such a ſtirre hath God before he can come by his owne: he muſt croſſe vs, and ſet himſelfe and all his creatures againſt vs, he muſt ſtraine our bodies, or leaue our ſoules, and conſtraine vs to it, before wee will returne from our wicked wayes

and

and throughly humble our ſelues to yeeld him due obedience, O the goodneſſe of the great God! O long ſufferance and bountifulneſſe vnſpeakeable, which not onely leadeth, but alſo in the chaines of loue draweth vs to true repentance!

It was Gods great goodneſſe to *Ionah*, that the Mariners ſacrificed him not: greater, that hee truly repented: that God continueth in his calling, and bleſſeth his (whoſe flying from God, deſerued flinging to Sathan) not ſo much ſolemne Preaching, as ſudden confeſſion, and ſhort denunciation of vengeance, yea made it ſo powerfull, that it conuerted Idolatrous Heathens, moſt hardned Idolaters: firſt Mariners, then *Niniuites*.

For what a bleſſing felt *Ionah*, God vouchſafing him of this honour, to offer them a liuely, holy, and acceptable ſacrifice to God, by whom he preſently before greatly feared to haue been offered a dead, vnholy, and ſo a delightfull ſacrifice to Sathan. This feare baniſhed, and that ioy poſſeſſing him, what a mercy of the Almighty did *Ionah* thinke it: But before hee conuerted the *Niniuites*, he was more to be humbled, fuller to be ſtrengthened, better euery way to be prepared. Therefore God would haue the ſea to waſh him, the Whale to faſt him, and yet miraculouſly ſafe to preſerue him, that being purified, he might pray feruently: and being deliuered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, *Iona* 1.7.10.
and by his owne confeſſion found the man that procured the tempeſt, the Mariners in loue and compaſſion of him, had aſſayed by rowing to get to land, but could not, the 13.
Sea raging more and more, and *Ionah* himſelfe profeſſed he knew the tempeſt was ſent for his cauſe, and would be laid, he being caſt into the Sea, *Ionah* at length was caſt out of 12.
the ſhip into the ſwelling ſurge of the tempeſtuous Sea. What hope of life then left? Is there any? to ſwallow vp all ſoone after he is ſwallowed whole of a Whale. Here let vs marke, that after the tempeſt had terrified *Ionah*, the Mariners

ners reproued him: when they had reproued him, his conſcience pricked him: when his conſcience had pricked him, the conſulting to caſt lots grieued him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at the concluſion, the lot condemnes him: the lot hauing condemned him, in what an agony thinke we was *Ionah*? partly, that he ſhould be held that notorious wretch that had brought this woe? partly, leſt they in their raging griefe, for their great trouble of body, loſſe of goods, and danger of life, ſhould forthwith kill him for a ſacrifice, to appeaſe the vnknowne angry God? But after this agony, the terror of drowning followed, and after that the horror of that huge fiſh: firſt, leſt it teare him in peeces, then leſt it melt him, afterward, leſt it poyſon him: laſtly, three dayes and three nights the comfortleſſe horror of darkneſſe, and noyſome ſtinke in the fiſhes belly tormented him.

Firſt then ſee, the winds could not further him, the waters could not beare him, the ſhip could not hold him, the Mariners could not helpe him: and being caſt out, leſt all for him be caſt away, the Whale would not ſpare him, the ſtinch would ill feed him, the darkneſſe would leſſe glad him, and light might not viſit him. Now ſee then what *Ionah* got by his iourny, notwithſtanding all the promiſes of which Sathan aſſured him, and all the furtherances which the Serpent procured him, he loſt his labour, loſt his money, loſt his ioy, loſt his credit, loſt his quiet, and ſaw no hope but to loſe his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee truſted to the winds, the winds could not ſaue him: hee truſted to the ſhip, the ſhip could not keepe him; he truſted to the Mariners, the Mariners could not hold him: he truſted to the lot, the lot would not ſpare him: he truſted to the waters, the waters could not beare him, neyther would the whale forbeare him, neyther did any thing make ſhew of likelihood to ſaue him. Therefore we may ſee in *Ionah*, what

what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan in stead of the knowne will of God. Assuredly, if wee follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, fearful hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promise and make vs beleeue he hath kingdomes. Yes indeed, he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when shee hath once stung, doth leese her sting, so that shee can sting no more: So doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vex still: when one iudgement is executed, hee euer hath other enow ready, either of the same kinde in another degree more sharpe, or of another sort: for all the creatures with their seuerall powers, are Gods darts to strike vs when he commands. Therefore if we be sicke, sicknesse is not dead with vs: if wee be poore, pouerty endeth not: if we be in danger, danger is not therefore put downe for euer after: and if wee bee vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, because wee are sinfuller. For according to the sicknesse is the medicine, and wounds more dangerous, require more doloras plasters.

And if thou bee disobedient, then hee will lead thee thorow them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee. *Leui.26.18. 24.28.36.37. 38.39 &c.*

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his children, though repenting. If our Prophet *Ionah* here may not keepe thee some good while in a due meditation of it, let that man after Gods owne

heart,

2 *Sam.* 18. 6. 10. 27. 2 *Sam.* 12. 13. 15. 16. 17, 18, 19, 20. *Chap.* *Pſal.* 30. & 73. *Hoſ.* 6. 4. 2 *Pet.* 2. *Ion.* 1. 17. *Ier.* 39. 6. *Dan.* 6. 22. *Num.* 1. 46. *Exod.* 17. 3. *Exod.* 16. 13.

heart, the ſweet Prophet of *Iſrael* come to thy mind, and in him ſee, whether God cockereth his intireſt friends, or ſomething ſharply, if not bitterly, handleth them, ſetling themſelues in their dregs, or ſecurely ſeruing the Lord.

Laſtly, yet conſider God is rich in mercy, and full of compaſſion, loth to puniſh vs leſſe too far prouoked, content to ſhake his rod ouer vs, to make vs feare only, and keepe vs free from feeling his ſtrokes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the winds could not ouerthrow *Ionah*, nor the waters drowne him: ſo neither could the Whale conſume, poyſon, or annoy him, or ought but feare him, though it had ſwallowed him: for *Ionah* remembring God, God ſhewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and ſpeedily to haue periſhed, then and there God cauſed him to bee three dayes, and as many nights moſt ſafely preſerued. O power omnipotent, O goodneſſe all ſufficient, in all things, at all times. God then as well knoweth to deliuer his out of all diſtreſſe in due time, as to reſerue the wicked to the day of iudgement to bee puniſhed. And in what danger ſhall wee deſpaire? In what extremities ought not wee to hope in our moſt mighty Sauiour, remembring *Ionah* in the Whales belly, *Ieremy* in the miire of the deepe dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning Furnace, nay, 600000. men of warre, and three times as many moe, men and women, young and old in the Wildernesſe, lacking now drinke, then meat: and all theſe deliuered out of all danger, theſe laſt miraculouſly ſatisfied with drinke out of the rocke, and with meat abundantly from heauen.

Io. 2. 10. *Ie.* 38. 13. *Dan.* 6. 24. & 3. 26. *Exod.* 17. 6. *Exod.* 16. 13. *Exo.* 2. 15. 3. 10.

Secondly, though *Ionah* be caſt into the troublous Sea, and ſwallowed of a huge Whale, yet hee muſt preach at *Niniue*: though *Moſes* flye out of *Egypt*, yet he muſt be the leader of Gods people thence: *Ioſeph* lain priſon, but he muſt be the Lord of *Egypt*, & preſerue the Church aliue.

Who

Who would haue thought that *Saul* should become *Paul*, or forswearing *Peter* a faithfull Preacher? Suspend then thy iudgement and wonder at Gods workes, whether of mercy, or iustice, and thinke not the worse of a man though he were cast out of the Sea, as *Ionah*, or basely brought vp as *Amos*, for the deliuerer of *Israel* was brought out of the flagges, and the conuerter of *Niniue* out of a whale, and the saluation of the whole world out of a stall.

Gen.29.30.41. 40.45.78. Act.9.1.2. 1 Cor.15.10. Mar.14.71. Act.4.11,12. Iona.2.10. Amos.6.14. Exo.2.3. Iona.2.10. Luk.2.17.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might be cast out of the ship, that as the ship was almost broken, but not altogether: so *Ionah* might be almost drowned, but not altogether: almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a Furnace, fined and fit for Gods workes, he might thence in a miraculous manner come forth like *Lazarus* in his winding sheet, that hee might glorifie God once againe, and courageously cry against *Niniue*.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah*, the Iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuerely) did appeare, but with all singular mercy shined, and the Mariners mindes were mollified, in that they sacrificed him not to Satan, but much more that hee by that meanes truely repented. Insomuch that the old Idolatrous Mariners, presently by him were conuerted, and he cast into the Sea, was not drowned, swallowed of the Whale, & three dayes continuing therein perished not, but miraculously was preserued, and most graciously cast on land safe: and lastly, crying against *Niniue* that sinfull Citie, had his Preaching so mightily prevailing, that he wonderfully humbled them all. This mercie was maruellous, this goodnesse of God to *Ionah* most glorious: For the *Niniuites* Iona.3.5.

hearing, Yet forty dayes and *Niniue* shal be ouerthrowne, first as the Mariners had before done, beleeued the word of God, though they neuer heard it before? If we heard the word of God preached as the Mariners and *Ninuites* did with trembling hearts, in the sense of Gods Maiesty, it would not be but we should feele the power of it liuely, and filled with all ioy in beleeuing speedily, but vneffectuall and fruitlesse is preaching, because there is nothing almost but vnreuerent and senseless hearing. And why should God teach the heedlesse to learne? Why should he giue pearles to dung-hill Cockes, nay, to very swine? But they beleeued the word assoone as they heard it, though they neuer heard it before. What doth that argue? Surely it sheweth, that the foolish & simple are more diligent and ready, both to heare & receiue the word of God, than those that are wise in their owne conceit, or also in the view of the world. What saith Christ? *The poore receiue the Gospel.* What saith *Paul? Not many rich, not many wise.* For though we haue knowledge, if our knowledge be like the *Phariseis*, that is, in shew of sincerity onely, in counterfeit holines, and hollow hearted friendship through hypocrisie, it had beene better for vs that we had beene ignorant, for it will but leaue vs the more inexcusable, it will be found insufficient to saue vs, but sufficient the more fearefully to condemne vs, because we know our Masters will and doe it not. Therefore as *Peter* sad to *Simon Magus*, Thy mony perish with thee: So wil the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitlesse.

*Mat.*11.5.
1 *Cor.*1.26.
*Mat.*23.13.14.
25.26.27.28.
*Luke*12.47.48.
*Act.*8.20.

But when *Niniue* had beleeued God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselues before the Lord, they earnestly besought him to turne away his wrath from this wofull Citie. *Ionas* preached at *Niniue*, crying against it, seemeth to haue humbled them, and that without a miracle (without which scant any doctrine is of credit among the Gentiles) not one-

Ionas.3.4.

ly

ly within fortie, but within foure dayes, much within forty dayes he conuerted Niniuie, ruffling Niniuie, old and Idolatrous Niniuie, long before forty dayes be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soile in reason most barren. Sow therefore, yee Seedsmen, where you are set. If ye sow cheerefully, ye shall reape plenteously in due time: Faint not: say not, I haue a stony, or a starued, or a thorny ground: Niniuie repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the words of the Prophet, (after he had beene three dayes and three nights in the Whales belly) the calling of the Gentiles by Christ, (after he had beene three dayes and three nights in the bowels of the Earth) might well be signified. For they no lesse willingly than the Niniuites, submitted themselues to the Gospell preached no lesse speedily, and peraduenture more truly repented. For though they now thus wonderfully humbled themselues, not the fearefull multitude onely, but the richest and greatest, the Nobles & King also, and so all escaped now: soone after they returned to their vomit, and neuer ceased to adde fine to sin, till they were by open wars miserably weakned, and at length fulfilling the Prophecy of *Nahum*, vtterly cõsumed. Therefore first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab* I say, that had done exceeding abhominably in following Idols, and sold himselfe to worke wickednesse in the sight of the Lord, submitted himselfe vnder the hand of God, fasting in sackcloth, though he did all in hypocrisie: had not the euill threatned brought vpon him in his dayes: seeing *Reboham* (and the Princes of Israel who had forsaken the Lord) and the whole Tribe of Iudah, which wrought wickednesse in the sight of the Lord, & prouoked him more with their sins than all that their Fathers had done, humbling themselues before the Lord, & confessing him iust, had not the wrath of the Lord poured vpon them, by *Shishak* K. of Egypt were

Iona.3.7.6.

Nah.3.16.
1.King.22.26.
27.
29.
2 Chron.10.3.
1 Kin.14.22.
2 Chron.14.6.

not destroyed, but shortly deliuered, yea also things prospered in *Iudah*, though the Lord had threatned to leaue them in the hands of *Shishacke*, albeit they truely repented not: lastly, for as much as *Niniue* that bloudy citie full of lies and robberie, the beautifull harlot, with multitude of fornications, that Mistresse of Witch-crafts, which sould the people through their whoredomes, & the nations through her witch-craft, humbling themselues with fasting, and putting on of sack-cloth, the Lord repented of the euill he had threatned them, and did it not: how assured may we bee that whatsoeuer iudgement the Lord threateneth vs, and howsoeuer he threaten it, it shall not light on vs, when wee vnfainedly humble our selues in true fasting, turning from our euill wayes, and from the heart vowing to serue God in all holinesse? For this is the cleare promise of the faithfull God; *If I shut the heauen that there bee no raine, or if I commaund the Grashopper to deuoure the land, or if I send pestilence amongst my people, if my people, among whom my Name is called vpon, do humble themselues, and pray and seeke my presence, and turne from their wicked wayes: then will I heare in heauen, and be mercifull to their sins, and heale their land.* Againe, as generally most plainely sayth iust *Iehouah*; *I will speake suddenly against a Nation, or against a kingdome, saying, I will plucke it vp, and root it out, and destroy it: but if this Nation against which I haue pronounced this, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* Let vs then, O beloued of the Lord, whosoeuer loue the Lord Iesus, be carefull to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and cleare the Lord hath threatned most terrible iudgements.

7. 12. 5. 13. Nah. 3. 4. Ionah. 7. 8. 10. 2. Chro. 7. 13, 14. Ier. 18. 7, 8.

Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themselues outwardly only, and that but onely when the

fiercenesse

ſtrcneſſe of his wrath appeareth, or elſe after they haue eſcaped the feared iudgment, fall to their wonted wickedneſſe againe: let them be ſure the ſtrong and iuſt God, that conſumed *Niniuie* ſtidden back, will ouertake them alſo in wrath, and for euer turne them ouer to ceaſeleſſe woe. For the greatneſſe, the beautie, the ſtreng h, and riches of *Niniuie*, could not withſtand the hand of God, or keepe it from deſtruction, but rather furthered and haſtned it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his ſight was the abuſe of them. Therefore the hugeneſſe, or the ſtrength of this, or any other Citie, cannot ſaue it from the iudgement of God, being ſinfull in his ſight.

Great *Sodome* is deſtroyed: great *Iericho* is deſtroyed: great *Niniuie* is deſtroyed: great *Ieruſalem* is deſtroyed, and great *Rome*, the roome of all vncleane ſpirits, ſtayeth for her deſtruction, like a whore that ſtayeth for her puniſhment till ſhee be deliuered: and theſe were and ſhall be puniſhed for vnthankfulneſſe and contempt of the word of God. Yet *Niniuie*, *Ierico*, *Sodome*, nor *Rome*, haue had halfe the preaching that wee haue had, yet we are vnthankfull too, then what haue we to looke for; but when *Sodom* was burned, *Zoar* ſtood ſafe: when *Ieruſalem* was deſtroyed, *Bethelem* ſtood ſtill: So the Lord doth alwayes prouide for his people, though he make neuer ſo great a ſlaughter and deſtruction amongſt his enemies. For the Lord becauſe of his couenant doth alwayes prouide for his choſen, although they be but a remnant, like the gleaning after harueſt, or like a cluſter of Grapes on the top of the vine after the vintage, and though there be neuer ſo great calamitie or trouble, as wee ſee in the Booke of *Gen.* 45. Chap. when there was a great time of dearth and ſcarcitie to come vpon the land where *Iacob* was, the Lord had ſent *Ioſeph* to prouide for his father *Iacob*, leſt he ſhould want bread, he or any of his ſonnes and folkes, and ſo ordered the matter, that *Ioſeph* was, treaſurer ouer all the Corne in *Ægypt*. And ſo

Gen. 15.
Ioſu. 6.
1 *King.* 24.25.
Reue. 18.2.
*Gen.*19.21.
*Jere.*41.17.
*Gen.*17.18.
Eſay 19. & 17. 5.6.
Gen 45.

among the *Turkes*, and *Spaniards*, and Infidels, the Lord
will finde meanes to do them good, which vnfainedly loue him, and in the dungeon in prison,
and in bonds, yea, and in death,
the godly shall finde
GOD.

FOVRE SERMONS, PREACHED BY Mr Henry Smith.

1. The Trumpet of the Soule.
2. The ſinfull mans Search.
3. *Maries* Choyce.
4. *Noahs* Drunkenneſſe.

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LONDON,
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1 6 3 2.

THE TRVMPET OF The ſoule ſounding to IVDGEMENT.

By HENRY SMITH.

The Text.

Eccleſiaſtes 11. Chap. 9. Verſe.

Reioyce, O young man, in thy youth, and let thy heart bee merry in thy young dayes, follow the wayes of thine owne heart, and the luſts of thine eyes. But remember for all theſe things thou muſt come to iudgement.

WHen I ſhould haue preached vnder the Croſſe, I muſed what Text to take in hand, to pleaſe all, and to keepe myſelfe out of danger: and muſing, I could not finde any Text in the Scripture that did not reproue ſinne, vnleſſe it were in the *Apocrypha*, which is not of the Scripture: this Text bids them that be voluptuous, be voluptuous ſtill: let them that bee vaine-glorious, bee vaine-glorious ſtill: let

let them that be couetous be couetous ſtill: let them that be drunkards, be drunkards ſtill: let them that be ſwearers, be ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe Prelates, be careleſſe ſtill: let them that be Vſurers, be Vſurers ſtill: but ſayth *Salomon*, *Remember thy end, that thou ſhalt be called to iudgement at the laſt for all together.* This is the counſell of *Salomon* the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was *Salomon*?

In the beginning of his booke, he ſayth, *All is vanitie*, and in the end he ſaith, *Feare God and keepe his Commandements*: in the twelfth Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: But here he ſaith, *Reioyce O young man in thy youth.* Here he ſpeaketh like an Epicure, which ſaith, Eat, drinke, and be merry, here hee counſels, and here he mockes: yet after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhneſſe, as in the firſt of the Prouerbes, *Hee laughed at the wicked in deriſion*; as in the ſecond Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, we play: and when he bids runne, wee ſtand ſtill; and when he bids vs faſt, wee feaſt, and ſend for vanities to make vs ſport: then hee laughs at our deſtruction. Therefore when *Salomon* giueth a ſharpe reproofe, and maketh you aſhamed in one word, he ſcoffingly bids you do it againe, like a Schoole-maſter which beateth his Scholler for playing the Truant, hee biddeth him play the Truant againe. O this is the bitterest reproofe of all. But leſt any Libertine ſhould miſconſter *Salomon*, and ſay, that he bids vs be merry and make much of our ſelues, therefore he ſhutteth vp with a watch-word, and ſetteth a bridle before his lips, and reproueth it as he ſpeaketh it, before he goeth any further, and ſaith, *But remember that for all theſe things thou muſt come to iudgement.* But if wee will vnderſtand his meaning, he meaneth when he ſaith, Reioyce, O young man; Repent, O young man, in thy youth; and when he ſaith, Let thy heart

cheare

cheare thee, Let thy ſinnes grieue thee; for hee meaneth otherwiſe than he ſpeaketh: he ſpeaketh like *Micai* in the Booke of Kings, the ſecond Chapter, *Goe vp and proſper*: or like as *Ezechiel, Goe vp and ſerue other Gods*, or as S. *Iohn* ſpeaketh in the Reuelation, *Let them that be wicked be wicked ſtill.* But if there were no iudgement day, that were a merry world, therefore ſaith *Salomon*, when thou art in thy pleaſures flanting in the fields, and in thy braue ruffs, and amongſt thy louers, with thy ſmiling lookes, thy wanton talke, and merry ieſts, with thy pleaſant games and loftie lookes, *Remember for all theſe things thou ſhalt come to iudgement.*

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the bait: wee ſit downe to eat, and riſe vp to play, and from play to ſleepe, and a hundred yeares is counted little enough to ſinne in: but how many ſinnes thou haſt ſet on the ſcore, ſo many kindes of puniſhment ſhall bee prouided for thee. How many yeares of pleaſure thou haſt taken, ſo many yeares of paine: how many drammes of delight, ſo many pounds of dolour: when iniquity hath playd her part, vengeance leapes vpon the Stage, the Comedie is ſhort, but the Tragedie is longer: the blacke guard ſhall attend vpon you, you ſhall eat at the Table of ſorrow, and the crowne of death ſhall be vpon your heads, many gliſtering faces looking on you, and this is the feare of ſinners: when the deuill hath entiſed them to ſinne, he perſwadeth like the old Prophet in the Booke of Kings, who when he had entiſed the young Prophet contrary to the commandement of God, to turne home with him and to eat and drinke, hee curſed him for his labour, becauſe he diſobeyed the commandement of the Lord, and ſo as a Lion deuoured him by the way. The fooliſh Virgins thinke that their Oyle will neuer be ſpent: ſo *Dina* ſtraggled abroad, whileſt ſhee was deflowred: what a thing is this to ſay, Reioyce, and then Repent: what a blanke to ſay, Take thy pleaſure,

and

and then thou ſhalt come to iudgement? It is as if he ſhould ſay, Steale and be hanged, ſteale and thou dareſt, ſtrangle ſin in the cradle, for all the wiſdome in the world will not helpe thee elſe: but thou ſhalt be in admiration, like dreamers which dreame ſtrange things, and know not how they come. He ſaith, *Remember Iudgement.* If thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the Deuill, though hee would giue thee all the world, and the glory thereof. *Salomon* ſayth, The weede groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a bryer, from a bryer to a thorne; Lying breeds periury, periury breeds haughtineſſe of heart, haughtineſſe of heart breeds contempt, contempt breedes obſtinacie, and brings forth much euill. And this is the whole progreſſe of ſin, he groweth from a lyer to a theefe, from a theefe to a murtherer, and neuer leaueth vntill hee hath ſearched all the roome in hell, and yet he is neuer ſatisfied, the more he ſinneth, the more he ſearcheth to ſinne: when he hath deceiued, nay hee hath not deceiued thee, as ſoone as he hath that he deſireth, he hath not that he deſireth: when he hath left fighting, hee goeth to fighting againe: yet a little and a little more, and ſo we flit from one ſinne to another. While I preach, you heare iniquitie ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: *Adam* brake one, and we breake ten: like children which laugh and cry, ſo as if we kept a ſhop of vices, now this ſin, and then that, from one ſinne to another.

O remember thy end, ſayth Salomon, *and that thou muſt come to iudgement.*

What ſhall become of them that haue tryed them moſt? Be condemned moſt, *Reioyce O young man in thy youth.*

But if thou marke *Salomon*, hee harpes vpon one ſtring, he doubles it againe and againe, to ſhew vs things of his owne

owne experience, because wee are so forgetfull thereof in our selues, like the Dreamer, that forgetteth his Dreame, and the swearer his sweating. So we begge of euery vncleane spirit, vntill wee haue bumbasted our selues vp to the throat, filling euery corner of our hearts with all vncleannesse, and then wee are like the Dogge that commeth out of the sinke, and maketh euery one as foule as himselfe: therefore saith *Salomon*, If any one will learne the way to hell, let him take his pleasure.

Mee thinkes I see the Dialogue betweene the flesh and the Spirit, the worst speaketh first, and the flesh saith, Soule, take thine ease, eat, drinke, and goe braue. Lye soft, what else should you doe, but take your pleasure: thou knowest what a pleasant fellow I haue beene vnto thee, thou knowest what delight thou hast had by my meanes: but the soule commeth in, burthened with that which hath beene spoken before, and saith, I pray thee remember iudgement, thou must giue account for all these things, for vnlesse you repent, you shall surely perish.

No, saith the flesh, talke not of such graue matters, but tell mee of fine matters, of soft beds and pleasant things, and talke to mee of braue pas-times, Apes, Beares, and Puppits, for I tell thee, the forbidden fruit is sweetest of all fruits, for I doe not like of your telling mee of iudgement: but take thou thy Iewels, thy instrument, and all the strings of vanitie will strike at once, for the flesh loues to be braue, and tread vpon Corkes, it cannot tell what fashion to bee of, and yet to be of the new fashion.

Reioyce, O young man, in thy youth.

O this goes braue, for while wickednesse hath past his rubs, and vengeance casts his spurres, and his foote, and

and thus she reeles, and now she tumbles, and then shee fals: therefore this progresse is ended.

Pleasure is but a spurre, riches but a thorne, glory but a blast, beautie but a flower, sinne is but an hypocrite, honey in thy mouth and poyson in thy stomacke: therefore let vs come againe and aske *Salomon* in good sooth, whether hee meaneth in good earnest, when hee spake these words: O (sayth *Salomon*) *It is the best life in the world to goe braue, lye soft, and liue merrily, if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a Box that marreth all the oyntment: for if this be true, wee haue spunne a faire threed, that wee must answer for all, that are not able to answer for one: why *Salomon* maketh vs fooles, and giueth vs gawdes to play with all: what then, shall wee not reioyce at all? Yes, there is godly mirth and if wee could hit on it, which is called, Be merry and wise. *Sarah* laughed, and was reproued: *Abraham* laughed, and was not reproued. And thus much for the first part.

But remember for all these things thou shalt come to iudgement.

This Verse is as it were a Dialogue betwixt the flesh and the spirit, as two Counsellers, the worst is first, and the flesh speaketh proudly, but the spirit comes in burdened with that which hath beene spoken. The flesh goeth laughing and singing to hell: but the spirit casteth rubs in his way, and puts him in minde of iudgement, that for all these things now ends reioyce, and here comes in but: if this *but* were not, wee might reioyce still: if young men must for all the sports of youth, what then shall old men do, being as they are now? Surely, if *Salomon* liued to see our old men liue now, as here he sayth of yong men: so high as sinne rageth, yet vengeance sits aboue it, as high as high *Babell.*

Mee

Mee thinkes I ſee a ſword hang in the aire by a twine threed, and all the ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedy Lawyer, the griping Land-lord, the careleſſe Biſhop, the luſty youth, the wanton dames, the theefe, the robbers of the Common-wealth, they are puniſhed in this life, becauſe they euer ſinned as lóg as they could, while mercy was offered vnto them: therefore, becauſe they would not be waſhed, they ſhall be drowned. Now put together reioyce and remember: thou haſt learned to be merrie, now learne to be wiſe: now therefore turne ouer a new leafe, and take a new Leſſon, for now *Salomon* mocked not as he did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beauty, a checke to your mucke, a checke to your graues: woe from aboue, woe from below, woe vnto all the ſtrings of vanity: doeſt thou not now maruell, that thou haſt not a feeling of ſinne? for thou now feeſt *Salomon* ſaith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Beelzebub*, ſo commeth accuſing Conſcience after ſinne. Mee thinkes that euery one ſhould haue a feeling of ſinne, though this day be like yeſterday, and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkneſſe: and though God came not to *Adam* vntill the Euening, yet he came: although the fire came not vpon *Sodom* vntill Euening, yet it came: and ſo comes the Iudge, although hee be not yet come, though hee haue leaden feet, hee hath iron hands, the arrow flayeth and is not yet fallen, ſo is his wrath: the pit is digged, the fire kindled, and all things are made ready and prepared againſt the day, onely the finall ſentence is to come, which will not long tarrie.

You may not thinke to bee like the theefe that ſteal-

leth

leth and is not ſeene : nothing can bee hid from him, and the Iudge followeth thee at thy heeles : and therefore whatſoeuer thou art, looke about thee, and doe nothing but that thou wouldeſt doe openly, for all things are opened vnto him : *Sarah* may not thinke to laugh, and not be ſeene : *Gehezie* may not thinke to lye and not be knowne : they that will not come to the Banquet, muſt ſtand at the doore.

What ? doe you thinke that God doth not remember our ſinnes, which we doe not regard : for while we ſinne, the ſcore runnes on, and the Iudge ſetteth downe all in the Table of remembrance, and his ſcrowle reacheth vp to heauen.

Item, for lending to Vſury, Item, for racking of rents, Item, for deceiuing thy brethren, Item, for falſhood in wares, Item, for ſtarching thy ruffes, Item, for curling thy haire, Item, for painting thy face, Item, for ſelling of Benefices, Item, for ſtaruing of ſoules, Item, for playing at Cards, Item, for ſleeping in the Church, Item, for prophaning the Sabbath day : with a number more hath God to call to account, for euery one muſt anſwer for himſelfe. The fornicator, for taking of filthie pleaſure, O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment, The careleſſe Prelat, for murthering ſo many thouſand ſoules, The Land-lord, for getting money from his poore Tenants by racking of his rents, See the reſt, all they ſhall come like a very theefe, when the trumpet ſhall ſound, and the heauen and earth ſhall come in iudgement againſt them, when the Heauens ſhall vaniſh like a ſcrowle, and the Earth ſhall conſume like fire, and all the creatures ſtanding againſt them : the rocks ſhall cleaue aſunder, and the mountaines ſhake, and the foundations of the earth ſhall tremble, and they ſhall ſay to the mountaines, Couer vs, fall vpon vs, and hide vs from the preſence of his anger and wrath, whome wee haue not feared for to offend : But they ſhall not bee couered and

hid: but then they ſhall goe the black-way, to the Snakes and Serpents, to be tormented of Deuils for euer: O paine vnſpeakeable: and yet the more I expreſſe it, the more horrible it is: when you thinke of torment paſſing all torments, and yet a torment paſſing all that: yet this torment is greater than they, and paſſing them all.

Imagine you ſee a ſinner going to hell, and his ſinner gape at him, his acquaintance looke at him, the Angels ſhout at him, and the Saints laugh at him, and the Deuils raile at him, and many looke him in the face, and they that ſaid they would liue and die with him, forſake him, and leaue him to pay all the ſcore: Then *Iudas* would reſtore his bribes: *Eſau* would caſt vp his pottage: *Achan* would caſt downe his gold: and *Gehezi* would refuſe his gifts: *Nebuchadnezzar* would be humbler: *Balaam* would be faithfull, and the prodigall would be tame.

Mee thinkes I ſee *Achan* running about, where ſhall I hide my gold that I haue ſtolne, that it might not be ſeene, nor ſtand to appeare for a witneſſe againſt me?

And *Iudas* running to the high Prieſts, ſaying, Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And *Eſau* crying for the bleſſing when it is too late, hauing ſold his birth-right for a meſſe of pottage.

Woe, woe, woe that euer we were borne. O where is that *Dines* that would beleeue this, before hee felt the fire in hell, or that would beleeue the pooreſt *Lazarus* in the world, to be better than himſelfe, before the dreadfull day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late; *Herod* ſhall then wiſh that he were *Iohn Baptiſt*: *Pharaoh* would wiſh that he were *Moſes*, and *Saul* would wiſh that hee had beene *Dauid*. *Nabuchadnezzar*, that he had beene *Daniel*, *Haman* to haue

beene *Mardocheus*: *Esau* would wish to be *Iacob*, and *Balaam* would wish he might die the death of the righteous: then he would say, I will giue more than *Ezechias*, cry more than *Esau*: fast more than *Moses*: pray more than *Daniel*: weepe more than *Mary Magdalen*: suffer more stripes than *Paul*: abide more imprisonments than *Micheas*, abide more cruelty than any mortall man would doe, that it might be, *Ite*, Goe ye curled, might be, come ye blessed. Yea, I would giue all the goods in the world, that I might escape this dreadfull day of wrath and iudgement, and that I might not stand among the Goe. O that I might liue a begger all my life, and a Leper: O that I might endure all plagues and sores from the top of the head to the sole of the foot, sustaine all sicknesse and griefes, that I might escape this iudgement.

The guilty conscience cannot abide this day. The silly sheepe when shee is taken will not bleat, but you may carry her and doe what you will with her, and shee will be subiect: but the swine, if shee be once taken, shee will roare and cry, and thinkes shee is neuer taken, but to be slaine: so of all things, the guilty conscience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might be no iudgement day, then God would be so rich, that the world would goe a begging, and be as a waste Wildernesse. Then the couetous Iudge would bring forth his bribes: then the crafty Lawyer would fetch out his bagges: the Vsurer would giue his gaine, and the idle seruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not serue for our sinnes, but the Iudge must answer for his bribes, he that hath money, must answer how he came by it, and iust condemnation must come vpon euery of them: then shall the sinner be euer dying, and neuer dead, like the *Salamander* that is euer in the fire and neuer consumed.

But

But if you come there, you may ſay as the Queene of *Saba* ſaid of King *Salomon*, I beleeued the report that I heard of thee in mine owne Countrey, but the one halfe of thy wiſdome was not told me. If you come there, to ſee what is done, you may ſay, Now I beleeue the report that was told me in my owne Countrey concerning this place, but the one halfe as now I feele, I haue not heard of: now chuſe you whether you will reioyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine, when the gate is ſhut: whether you will ſeeke the Lord whileſt he may be found, or be found of him when you would not be ſought, being run into the buſhes with *Adam* to hide your ſelues: whether you will take your heauen now here, or your hell then there: or through tribulation, to enter into the kingdome of God, and thus to take your hell now here, or your heauen then there in the life to come, with the bleſſed Saints and Angels, ſo that hereafter, you may leade a new life, putting on Ieſus Chriſt and his righteouſneſſe.

FINIS.

THE SINFVLL MANS SEARCH

Iob. 8. 5,6,7.

5. *If thou wilt early ſeeke vnto God, and pray vnto the Almightie.*

6. *If thou be pure and vpright, then ſurely he will awake vnto thee, and make the habitation of thy righteouſneſſe proſperous.*

7. *And though thy beginning be but ſmall: yet thy latter end ſhall greatly increaſe.*

IN a ſicke and euill affected body (dearly Beloued) wee vſually ſee preparatiues miniſtred, that the maladies may be made more fit and pliable to receiue wholſome medicines. The like, yea, and greater regard ought wee to haue of our ſoules, which not being craſie onely, or lightly affected with ſinne, but ſicke euen vnto death, had need to bee prepared with threats and exhortations, comforts and conſolations, one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happy ſaluation. And for this cauſe haue I made choice of this part of Scripture, as of a light to ſhine vnto vs in darkneſſe, a direction to our ſteps and a lanthorne to our paths, while wee wander through the boyſtrous waues of this wicked world. The text is plaine, an obiect to euery mans capacitie, naturally budding

vnto bloſſomes. The firſt containing our dutie which we are to performe towards God. The ſecond, Gods promiſes, if we performe this dutie.

Diuiſion. Our dutie towards God, is implyed in theſe three conditions. Firſt, *If thou wilt early ſeeke vnto God.* Secondly, *If thou wilt pray vnto the Almightie.* Thirdly, *If thou be pure and vpright*: ſo that the whole conſiſteth on theſe three points: Firſt, what it is that God requireth, namely, a diligent and ſpeedie ſearch, in theſe words, *If thou wilt ſeeke early.* Secondly, how thy ſearch is to bee made in Prayer, in theſe words; *If thou wilt pray to the Almightie.* Thirdly, what effect theſe things ought to worke in vs, a puritie and ſinceritie of life, in theſe words; *If thou be pure and vpright.*

As our duty towards God conſiſteth in three points, ſo Gods bleſſing towards vs is alſo threefold, anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *Hee will awake vnto thee.* Secondly, for praying vnto him, *Hee will make the habitation of thy righteouſneſſe proſperous.* Thirdly, for being pure and vpright, *Hee will make thy latter end increaſe exceedingly*: yea though the beginning bee but ſmall.

Concerning the Search. Firſt therefore conſidering the ſearch, it is a worke both in deſire and labour to be ioyned to God. In the *Pſalme* this ſtandeth for the burthen of the ſong: *They called vpon the Lord in the time of their trouble, and he deliuered them.* *Pſal.107.* It is but, *Aske and haue, ſeeke and find, knocke and it ſhall be opened vnto you*: Sauing that here theſe things are to be regarded, to wit, How, by Whom, and When we muſt ſeeke the Lord. *Mat.6.*

How, firſt faithfully: for if yee haue but as much faith as *a graine of Muſtard ſeede, and ſay vnto this mountaine, Remoue, it ſhall remoue, and nothing ſhall be impoſſible vnto you.* *Mat 17.20. Luke.35.*

Then next, humbly, for it is the humble petition that pierceth the skies, and that ſhewed the Publican to de-

part

part home to his houſe more iuſtified than the boaſting Phariſie: and they alone that be humble and meeke, finde reſt for their ſoules.

And laſt of all, continually: for we muſt not faint in well-doing, becauſe the reward is not promiſed to *him that doth, but to him that continueth to doe.* *Gal.6.* *1 Theſ.6.*

But wee may long ſeeke and neuer finde, except we ſeeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne ſhall diſcloſe him: He is the way, the truth, and the life, and no man commeth to the Father but by him. There is one God, and one mediator betwixt God and man, the man Chriſt Ieſus.* So that if wee ſinne, we haue an Aduocate, Ieſus Chriſt the Iuſt, and hee is the propitiation for our ſinnes: onely let vs ſeeke the Lord while he may be found. *1 Tim.2.*

And to this end the word *ſeeking* is vſed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as he was ordained to a moſt bleſſed and happy end, ſhould attaine thereunto, not by ſloth and idleneſſe, but by an eatneſt ſeeking of the ſame.

The kingdome of heauen is like a treaſure, which cannot bee found without ſeeking and digging. It is like the precious pearle, for which the wiſe Merchant was content not onely to ſeeke, but to ſell all that hee had to buy it. GOD hath placed vs here in this world as husbandmen, to plough vpon the fallow of our hearts: as labourers to worke in the vineyard: as trauellers to ſeeke a Countrie, as ſouldiers to fight the battell of the Lord, againſt the fleſh, the world, and the Deuill. *Mat.13.14.*

And for this purpoſe hath hee propoſed vnto vs an vntilled land, a vineyard, a triple enemie to fight againſt; that we might remember, that wee muſt till the ground, if we will reape the fruit, that wee muſt prune

the vine, if wee will drinke of the grape: that wee muſt fight, if wee will ouercome. *He that tilleth the land* (ſaith the wiſe-man) *ſhall be ſatisfied with bread, but he that followeth idleneſſe ſhall be filled with powertie.* Idleneſſe is a moth or canker of the minde, and the fruits thereof are wicked cogitations, euill affections, and worſe actions: corrupt trees without fruit, twiſe dead, and pluckt vp by the roots, engendring in the minde, a loathing of God and godlineſſe.

Pro.28.

Iudg.1. Pro.24.

Eſchew therefore idleneſſe, I beſeech you, and by the want yee finde in other, learne inſtructions for your ſelues. Be not forgetfull how buſie your enemy is, if he finde you idle: firſt, he putteth you in minde of ſome vanity: then offereth opportunitie to practiſe: then he craueth conſent, and if yee grant him that, he triumpheth by adding practice: he leaueth no meanes vnattempted, whereby he may ſubuert and bring you to perdition. To one (as to *Euah*) he promiſeth the knowledge of good and euill. Another he ſeduceth with lying ſpeeches, as he did *Pharaoh* the King, whom he deceiued by falſe Prophets. To the Iewes he pretended the Temple of the Lord, To the Heathen he ſheweth vniuerſalities and antiquities. And in other particulars, he leaueth nothing vnattempted, whereby hee may intangle the ſoule of the ſimple, and wrap them in the ſnare of death. Flie idleneſſe therefore, and ſeeke vertue, and the way thereof: ſeeke learning as for a Iewell, make diligent ſearch and inquiſition after her: ſeeke early and ſeeke late, in the morning ſow thy ſeede, and in the euening let not thy hand reſt: ſeeke him in the day of trouble, and hee will deliuer thee, and thou ſhalt glorifie him.

Gen.3. Exod.7.22. 1 King.13. 2 Cor.2.

Seeke him, there is the commandement: he will deliuer thee, there is the promiſe: and thou ſhalt glorifie him, there is the condition. To diſobey the commandement, is rebellion: to diſtruſt his promiſe, is infidelitie: to refuſe the condition, is vile ingratitude. Wherefore let

vs seeke, and seeke earnestly, with a feruent spirit, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considred in this point, is to whom we must seeke for these things. Our direction is made vnto God. *For euery good and perfect gift is from aboue, descending from the Father of lights.* And as for many causes we are to seeke God, and to God alone, so especially for these foure. *Iames* 1.17.

First, because wee haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, we haue it of God: For what hast thou that thou hast not receiued? in him we liue, we moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisdome of the world is foolishnesse with God. O consider that the naturall man vnderstandeth not the things of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of miserie, and a sinke of calamitie. Alas, how were he able to resist the fiery darts of the aduersary, who continually goeth about like a roaring Lion, seeking whom he may deuoure? Here yee may note first his malice, for he daily accuseth vs before the chiefe Iudge of the Kings Bench: when hee cannot preuaile in this Court, but seeth his bills of accusation repelled, then hee remoueth the matter to the Court of our owne conscience, where on the one side, he layeth the bookes of the Law, and statutes made against sinne: on the other side, the billes of accusation brought in against vs out of the booke of the Law, alleging these strict places against vs: *The soule that sinneth shall die the death. Cursed is hee that abideth not in euery point of the Law, to doe it.* On the other side he bringeth in our consciences to witnesse against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.* 1 *Cor.* 2. *Rom.* 1. 2 *Pet.* 2. *Reuel.* 12.

Then

Then if hee ſee that wee appeale from iuſtice to mercie, and ſay, At what time ſoeuer a ſinner repenteth, the Iudge putteth all his wickednesſe out of his remembrance, hee dealeth with vs, as craftie worldlings deale in matters of Law, who when they ſee their matters paſſe againſt them in higher Courts, bring downe their caſe into the Countrey to bee decided by the Neighbours, who, either for their ſimplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduerſarie, though God himſelfe doe diſcharge vs, though our conſcience doth teſtifie our innocencie: yet hee accuſeth vs in the third Court before men, where he is bold to power out his whole venome and poyſon of his malice againſt vs, and ſo forge what lies, and ſlanders, and libels he liſt, becauſe he knoweth they ſhall be receiued as true.

2 Thus he accuſeth Chriſt Ieſus our bleſſed Lord and Sauiour before *Pontius Pilate*, and cauſed diuers falſe and vntrue witneſſes to come in againſt him. But if hee were malicious onely to wiſh our deſtruction, and not mightie to wreake his malice, wee ſhould haue little cauſe to feare. But he is mightie, therefore he is termed a Lion, the power of darkneſſe, a great Dragon, which drew to the earth the third part of the Starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which ſeemed to ſhine in the Church of God as Lampes and Starres. O then how eaſie is our ouer-throw, if the Lord did not hold vp, which ſhine not as Starres in heauen, but creepe like wormes on earth.

Luke 11. *Epheſ.* 6. *Reuel.* 12.

3 Yet if hee were but malicious and mightie, it were better with vs, but he is fierce, and therefore called a roaring Lion, who laying wait for the bloud of the godly, ſtirreth vp bloud-thirſtie perſecutors to make themſelues drunke with the bloud of Saints: as moſt grieuouſly hee did from the time of *Iohn Baptiſt*, to the reigne of *Max-*

entius

entins the ſpace of 294. yeares, ſlaying ſome by the ſword, burning others with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forkes of iron, preſſing others vnto death with ſtones, deuouring many thouſands of the tender lambs of Chriſts flocke.

4 To this malice, might and rage, is added his ſubtill policie, which he vſeth in circumuenting the faithfull: he doth not pitch his tents in any one place, but walketh about from place to place to ſpy out his beſt aduantage, in the night he ſoweth tares, and in the day he hindreth the growth thereof. *Iob.1.*

5 He proceedeth after further, and addeth to his policy induſtry, hee conſidereth our natures and diſpoſitions, and to what ſinnes we doe moſt incline: and thereunto hee applieth himſelfe, ſometimes by flattery, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly inticeth vs, ſometimes by violence hee goeth about to inforce vs, ſometimes by changing himſelfe into an Angell of light, hee endeuoureth to betray our ſoules into his hands, and in whatſoeuer eſtate hee findeth vs, hee thereby taketh occaſion to lay ſiege to our ſoules.

Thus you ſee noted in a word, the force of our aduerſary: examine now your ſelues, whether you haue any thing in your ſelues, and you ſhall finde nothing but weakneſſe and corruption. It is God that giueth ſtrength to the mighty, wiſdome to the prudent, and knowledge to the vnderſtanding: hee teacheth *Dauids* hands to fight, and his fingers to battell, hee giueth ſtrength to his armes to breake a bow, euen a bow of ſteele: wherefore let neither the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength: but let him that glorieth, glory in the Lord. *Pſal.144.*

Secondly, wee are to ſeeke vnto God alone, becauſe none is ſo preſent as hee; for God becauſe he is Almighty and

and with his power filleth both Heauen and earth, is present alwayes with them that feare him, and ready to succour them in distresse. The Lord is neere to all that call vpon him in truth, he heareth our groanings and sighs, and knoweth what things are necessary for vs before wee aske.

The third reason why we must seeke vnto God is, none is so able to helpe as he: but of this I shall haue particular occasion to speake when I come to this point, *And pray vnto the Almighty.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to helpe as hee. It is a great courage to vs to make suit, when wee are perswaded of the willingnesse of him to whom we make suit: and I pray yee, who was euer more carefull for our saluation and more watchfull ouer vs than the Lord? who euer put his trust in him, and was confounded? in this respect hee is called a Father, because as the father tendreth his sonne, so the Lord doth all those that put their trust in him. Can there be any more willing to helpe vs than Christ, whose whole head was sick, and whose heart was heauy for our sakes? yea in whose body, from the sole of the foot to the crowne of the head, was nothing but wounds, and swellings, and sores? but alas, this was nothing to that he suffered for our sakes. Hee was compassed about with feare and horrours, till his sweat was drops of bloud, and his bones bruised in the flesh, he was whipped, and scourged, and chastised with sorrowes, till he cryed out in the bitternesse of his soule, *O Lord, if it be possible, let this cup passe from mee.* The heauie hand of God was so grieuous vpon him, that hee bruised his very bones, and rent his reines asunder: he could finde no health in his flesh, but was wounded, yea wounded to the death, euen the most bitter death vpon the Crosse. His tender fingers were nailed to the Crosse, his face was wrinkled with weeping and wailing; his sides imbrued and gored

red with his owne bloud, ſpurting and guſhing freſh from his ribbes, the ſhadow of death was vpon his eyes.

O what griefe could be like this, or what condemnation could bee ſo heauy, ſith there was no wickednesſe in his hands? ſith he was the brightneſſe of his fathers glory, and the Sun of righteouſneſſe that ſhined in the world, as to ſee his dayes at an end, to ſee ſuch throbbing ſighs and carefull thoughts without cauſe of this, ſo deepely ingraued in the tables of his breſt? But was this all? No, my brethren, ſith his excellencie was ſuch aboue all creatures that the world was not worthy to giue him breath, it was a greater griefe vnto him, to ſee himſelfe made a worme, and not a man, a ſhame of men, and contempt of the people: to ſee his life ſhut vp in ſhame and reproaches, how could it but ſhake his bones out of ioynt, and make his heart melt in the middeſt of his bowels? who was euer ſo full of woe, and brought ſo low into the duſt of death? vpon whom did the malice of Satan euer get ſo great a conqueſt?

This though it were exceeding, yet it was not all, no, it was but a taſte of griefe in compariſon of the reſt: behold therefore (if your weary eyes will ſuffer you to behold) the depth of all miſeries yet behind: the ſinne that he hated, he muſt take vpon his owne body, and beare the wrath of his Father powred out againſt it. This is the fulneſſe of all paines that compaſſed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe ſinke of confuſion: it wrapped him in the chaines of eternall death: it crucified him, and threw him downe into the bottomeleſſe pit of calamitie, and made his ſoule by weeping and wailing to melt into theſe bitter teares trickling from his eyes: *O God my God, why haſt thou forſaken me?*

O that my head were a well of water, and a foun-

taine

taine of teares, that I might weepe day and night at the remembrance thereof: but leſt I linger too long about one flower, while I haue many to gather, I will conclude this one point in a word.

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine, any to bee more willing to helpe vs than he: nay, he is more ready to heare our prayers, than wee to offer them vnto him, inſomuch as hee complaineth by the Prophet *Eſay*: *I haue beene found of them which ſought me not, all the day long haue I ſtretched out my hand vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ieruſalem*, he ſayth, O Ieruſalem, Ieruſalem, *how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Eſay 65.

Matth. 23.

Wherefore to end this point: Seeke for knowledge as for a treaſure, and for wiſdome, as for the wedge of gold of *Ophir*. No mention ſhall be made in comparison of it, of Corall, Gabiſh, or that precious Onix. *For wiſdome is more precious than pearles.* But aboue all things, ſeeke it where it may be found: and where is the place of vnderſtanding? Surely, man knoweth not the path thereof. The deepe ſaith, It is not in mee: the ſea ſaith, It is not in mee: death and deſtruction ſay, We haue heard the fame thereof with our eares: all creatures ſay, It is not with vs: But God vnderſtandeth the way thereof: and vnto man he ſayth, *The feare of the Lord is the beginning of wiſdome, and to depart from euill is vnderſtanding.*

Iob 28.

Pro. 9.

The third circumſtance is, when wee muſt ſeeke vnto God, and holy *Dauid* anſwereth, *Earely, euen in a time when he may be found.* Let vs redeeme the day, which we haue foreſlowed ſo many dayes, wherein wee haue ſo long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day

Pſal. 32.

of

of newnesse of life, as it is the first day of the new yeare, Eccles.5.
let euen this moment be the last of a sinfull life, and the first day to godlinesse. And as the wise man sayth, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thy security thou shalt bee destroyed, and shalt perish in the time of vengeance.*

Art thou a Magistrate, placed in high roome and authority, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grind not the face of the poore, swell not with pride, despising his low estate: *Sell not thy righteousnesse for siluer, preferring the merchants of Babylon, before the Citizens of* Ierusalem. Amos 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee subiect, and line in dread to displease the good Magistrate.* 1 Pet. 3.

Art thou old, and hast consumed the flower of thy youth in wantonnesse? Breake off thy course, and frame thy life to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouer-flow thee: and if thou doe slack the reines neuer so little, thy sinnes will carry thee (like a wild horse) thorow brambles and bushes, and will leaue no soundnesse in thy flesh: worke this reformation in thy selfe betimes, euen to day, euen this first day of the new yeare: *If you will heare my voyce, harden not your hearts.*

Art thou young, and dost begin to flourish like the young palme tree? O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, it is to seeke early vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy body to be moystened of the morning dewe. For beside the good houres, that are well imployed in some good studie and holy exercise, early rising

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Sith Christ hath suffered these, and an infinite number more such like torments for our sakes, it is blasphemous once to dreame or imagine, any to bee more willing to helpe vs than he: nay, he is more ready to heare our prayers, than wee to offer them vnto him, insomuch as hee complaineth by the Prophet *Esay*: *I haue beene found of them which sought me not, all the day long haue I stretched out my hand vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ierusalem*, he sayth, O Ierusalem, Ierusalem, *how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

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of newnesse of life, as it is the first day of the new yeare, let euen this moment be the last of a sinfull life, and the first day to godlinesse. And as the wise man sayth, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the Lords wrath breake, & in thy security thou shalt bee destroyed, and shalt perish in the time of vengeance.* Eccles. 5.

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bringeth health to thy body, and increaseth the number of thy dayes.

Seeke therefore, and seeke early, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the flesh, *Striue with the Cocke in watchfulnesse, and rise with the chirping of the birds: sacrifice your body a sweet smelling sacrifice vnto the Lord: This sacrifice is like a sacrifice of fine flower: it is like the fat taken from the peace offering: yea it is better than any sacrifice, it is like the flower of roses in the spring of the yeare, and as the lilies in the springs of water, and as the branches of frankincense in the time of Summer:* and as a vessell of massie gold beset with rich precious stones, as a faire Olive that is fruitfull, and as the tree that groweth vp to the clouds.

Eccle. 12.

Eccle. 32.47.50.

Hauing spoken of the Search, it followeth that I speake of the manner how it is to bee made. In prayer, by these words, *If thou pray vnto the Almightie.*

I shewed you before, the force of our aduersary: receiue now a shield against his force, euen the shield of prayer. He is not to be resisted by ringing of an hallowed bell, nor by sprinckling of holy water, nor by the reliques of Saints, nor by our owne workes and merits, for these are weapons of his owne making; but by an earnest seeking to God, which search and seeking must bee made by prayer, against which, his poysoned venome taketh no effect.

It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for the Prophets doe witnesse, that whatsoeuer we aske in prayer, if we beleeue, we shall receiue it. Is it this rage and furie that should terrifie vs? no, that prayer that strengthened *Sampson* to rent a young Lyon, as one should haue rent a kid, hauing nothing in his hand, shall smite and shut vp the mouth of the Lyon. As for his police

Matth. 2.

and

and walking up and downe, seeking to deuoure vs, it cannot preuaile? *For the prayer of the faithfull shall saue them,* Iam. 5. 15. and the Lord shall raise them vp, and if they haue committed sinne, it shall be forgiuen them, and after this conflict ended, they shall triumph for euer with Iesus Christ our Sauiour. But in any case see you vnite to your prayer knowledge, that you be not seduced to offer your petitions to strange Gods, as Saints, stockes or stones. Then consent that we aske onely in the name of Christ Iesus, Iohn 16. not for any desert of our owne: for whosoeuer beleeueth in Christ, shall haue remission of sinnes, hee shall not perish, but haue life euerlasting, he shall not come into iudgement, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercie towards vs: this is that prayer, of which the Lambe testifieth, *That whatsoeuer wee aske by prayer it shall be giuen vs by God the father.* A thing (dearely beloued) so precious, that nothing is more accepted in Heauen, nothing more gratefull to God: a seruice commanded of God himselfe, taught by Christ our Sauiour, and frequented by the Angels: a thing of more force with God than any oration of the eloquent. Act. 15. 10.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Iesus* and *Ezechias* prayed, and the Sunne stood still. Hast thou not heard of the stopping of the Lions mouthes? *Daniel* prayed and this prayer stopped the Lions greedie and deuouring throats. Hast thou not heard of the diuiding of the red sea? The Israelites prayed, and the waters of *Iordan* were dryed vp: yea, the Israelites prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost his heat? The three children prayed, and the fire lost his heat. Hast thou not heard how the heauens were opened and shut? *Elias* prayed, and the heauens were shut vp three yeeres: *Elias* prayed, and the clouds powred downe raine from heauen. Ioſh. 6. 2. King. 20. Dan. 6. Exod. 14. Dan 3. 1 King. 1.

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O ſure fortreſſe, more forcible than any engin, and ſtronger than the gates of hell, and to conclude the ſum and ſubſtance of all in few words, the onely thing whereby mortall men haue the clouds, and the ſtarres, and the Angels, and all the powers of heauen at commandement. For as *Deborah* ſung in her ſong: They fought from heauen, euen the ſtarres in their courſes fought againſt *Siſera*: for all creatures haue bin ſubiect to the prayers of the faithfull to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord againſt the mighty. Prayer hath euer beene the cogniſance, and the victory, and the triumph of the faithfull: for as the ſoule giueth life to the body, ſo prayer giueth life to the ſoule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and ſo inſtill your mindes, that my words might be prickes to your conſciences, and thereby giue you occaſion to pray often. It is a wonderfull matter to be able to perſwade men: but if prayer be able to perſwade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaſeth not till it come neere, and will not depart till the moſt high haue reſpect thereunto. O that you would therefore pray often, and learne of Chriſt (the moſt abſolute patterne of our life) to pray continually. Hee prayed in his baptiſme, in the wildernesſe, in preaching, in working of miracles, in his paſſion on the mount, in the garden, in his laſt ſupper, in commending his ſpirit to God at all times, and in all places, that he might leaue vnto vs an example of the like. It followeth, *And pray to the Almightie.* To thoſe three former reaſons which I brought, why we muſt ſeeke and pray to GOD alone, I added this as a fourth: becauſe there is none ſo able to helpe vs as the Lord. He that truſteth in the Lord, ſhall be as mount *Sion*. If God be on our ſide, who can be againſt vs? It is God that iuſtifieth, who condemneth? the Lord deſtroyeth the counſell of the heathen, he maketh their deuices to be of none effect:

Luke 6.
Iohn 11.
Matth. 25.
Iohn 18.
Luke 22.
Luke 23.
Matth. 19.
Pſal. 40.
Rom. 8.
2 Tim 4.

Chriſt

Christ is the Angell of great counsell, wisdome, and vnderstanding, and there is no deuice against the Lord. The world notwithstanding is come to that frame, that euery man hath got him a strange kinde of beleefe: Some beleeue not the Law, but the Prophets: Some bee perswaded in the Supremacie, but not in the Sacrament: some in free-will, but not in merit: Some in inuocation on Saints, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the most beleeue little, yet many beleeue somewhat, few beleeue all: therefore to deale plainely because plaine dealing is best, you must not beleeue by the halfes: I meane you must not repose some trust in GOD, and some in Saints, but all in the Lord. *The Gods of the Gentiles they haue mouthes and speake not, eyes and see not, eares and heare not*: then what can be looked for at their hands? But the Lord is strong and mightie, a mercifull God: and therefore through the Scriptures, he is called a Rocke, a fortresse, a strong tower, a shield, a horne of saluation, a refuge, the Lord of hoasts, with other such like appellations, that we might be assured, that our helpe and deliuerance commeth from the Lord.

Psal. 18.3. *Esay* 9. *Prou.* 2. *Psal.* 10.5. *Psal.* 18.

Putteſt thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, and flesh his arme: Surely *Pharao*, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and pierce it, and lay him groueling in the dust: *It is better therefore to trust in the Lord, than to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints, or Images can helpe thee? O foolish and impious pietie, to attribute more vnto the Angels than they dare arrogate vnto themselues. The Angell in the Reuelation forbidderh *Iohn* to worship him. As for the Image, we read, that to turne the glory of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie.

Ierem. 67. 1 *King.* 16. *Psal.* 18. *Reuel.* 19. *Rom.* 1.

Deut.27. Well may I then affirme with *Moses*, *Cursed be the image and the image maker*. The conclusion therefore of this point, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humility and sincerity, and in full assurance of faith continually, who without end is to be sought, because without end he is to bee beloued.

The third thing contained in our duty is, what effect this seeking and praying ought to worke in vs, comprehended in these words: *If thou be pure and vpright*: if the clouds be full, they will powre forth raine vpon the earth, and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almighty, should not bring forth the fruit of a good life, for if the tree bee good, the fruit cannot be bad, and if the head of the water be pure, it will send forth pure waters into the cisternes. Wherefore as good motions are stirred vp by prayer, so must they bee fostered, by practice of life, according to that

1 Thes.5. of the Apostle: *Quench not the Spirit, nor grieue the holy one of God, by whom yee are sealed to the day of redemption.*

Ephes.4. He quencheth, dearely beloued, the spirit, which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits, and with the Sow, that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almighty, bee pure and vpright in conuersation, flie from sinne as from a Serpent, for if thou come neare, it will bite thee. The teeth thereof are as the teeth of a Lion, to slay the soules of men, and all iniquity is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these points, fearing tediousnesse: wherefore let this suffice for the former generall part, concerning the duty we owe vnto God.

Now Gods promises for the performance hereof, yeeld vnto vs most plentifull matter of Doctrine and consolation. First of his iustice, that as he will suffer no sinne vnpunished, so he will suffer no good worke vnrewarded, but giueth to euery seuerall action his seuerall hire, and iust recompence of reward. Shall the houre come, in which all that are in their graues, shall heare a voyce, and come forth, they that haue done well, to the resurrection of life, they that haue done euill, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all full corners bee swept, and all pleits and wrinckles bee vnfolded? Shall the Graue, Death, and Hell, giue vp all that is in them? And shall all dead (both small and great) stand before God, when the bookes are opened? And shall euery man haue praise of God according vnto his deseruing? Shall wee then discerne betweene the vessels of honour and of wrath, betweene sheepe and Goats, the iust and vniust; Finally, shall there bee an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences shall be laid wide open? Now God bee mercifull vnto vs: be fauorable, O Lord bee fauorable. But to proceed, it is thy nature, O Lord, to gather vp the wheat, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fiery furnace, that neuer shall bee quenched, into an vtter darknesse, where is weeping, wailing, and gnashing of teeth, then bee fauorable, O Lord be fauorable. 1 Thes. 5. Ephes. 4.

Doth not the Lord spare *Dauid*, a King and a Prophet for murther? Doth he not spare the *Sichemites* for adultery? Nor *Absolon* for treason? Nor *Saul* for tyranny? Nor *Eli* for negligence? Nor *Achab*, *Ieroboam*? Nor *Iezabel* for cruelty? Nor *Herod*, *Nabuchadnezzar*, and *Lucifer* for pride? Nor *Pharaoh* for incredulity? Then bee fauorable O Lord, be fauorable vnto vs, in whom almost euery one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did

hee burne Sodome for her villanie? Did hee caſt *Adam* and *Eue* out of Paradiſe, for eating of the forbidden fruit? Did hee ſtone a poore wretch to death, for gathering chips on the Sabbath day? Then be fauourable, O Lord, be fauourable vnto vs. But doth not the Lord ſpare the Cedar tree for his height, nor the Oke for his ſtrength, nor the Poplar for his ſmoothneſſe, nor the Laurell for his greenneſſe? No verily, from the Cedar that is in Lybanon, euen to the Hyſop that groweth out of the wall, yea, euery one that bringeth not forth good fruit is hewen downe and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the Law, by euerlaſting perdition.

Behold, the Lord ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeat, with clouds ſhall hee come, and euery eye ſhall ſee him, euen they which pierced him thorow, ſhall alſo waile before him, being ſummoned all to appeare moſt fearefully before his imperiall throne of Maieſtie: then be fauourable, O Lord, be fauourable. Alas, with what eyes ſhall wee miſerable ſinners behold him, ſo glorious ſitting in his royall kingdome, with all his mighty and holy Angels, and whole number of Saints, ſounding with the voice of the Archangell, and trumpet of God, cauſing the heauens to paſſe away with a noiſe, and the elements to melt like wax, and the earth to burne with the workes thereof? Yea, with what eyes ſhall wee behold him, when we ſee the Sunne darkned, the Moone eclipſed, and the ſtars fall downe from heauen? But alas, when hee taketh the furbuſhed blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when hee ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall be quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Be fauourable, O Lord, be fauourable, and ſay to the hils,

O ye mountaines, come and couer vs : O ye waters, come and ouerwhelme vs : woe, woe, woe, how great is this darkneſſe ? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happineſſe, as neither tongue can vtter, nor heart conceiue.

The ſecond thing wee haue to note in his promiſes, is his mercy, which exceedeth all his works. For God though he haue giuen a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not impaired, he is content to accept our weaknes as our ſtrength, to recompence our imperfection with reward of greateſt perfection, and that which wee can performe but in ſmall part, he is content to accept as whole, not for any deſert of ours, but in ſatisfaction of his ſonne, who paid with the ſeale of his owne bloud, the ranſome for our ſinnes, he hath cancelled the hand-writing that was againſt vs. Wherefore wee are to pray vnto God, that whenſoeuer our ſinnes ſhall come in queſtion before him, that he would looke vpon Chriſt Jeſus, the true looking-glaſſe, in whom he ſhall finde vs moſt pure and innocent, and to ſhine moſt clearely in the righteouſneſſe which he had giuen vs by faith : ſo that wee appeare not in our owne righteouſneſſe, but in the righteouſneſſe of the Lambe, who hauing taken away the ſinnes of the world, and hauing made vs as white as ſnow, though wee were as red as crimſon, ſaith, he will be mercifull to our iniquities, and will remember our ſinnes no more. Of him doe all the Prophets beare witneſſe, that through his name all that beleeue ſhall receiue remiſſion of their ſinnes. Againe, Drinke ye all of this ; for this is my bloud which is ſhed for the remiſſion of ſinnes. Chriſt gaue himſelfe for our ſinnes, that hee might deliuer vs from the curſe of the Law, euen according to the will of the Father. Chriſt bare our ſinnes in his owne body on the tree, that we being delinered from ſin, might liue in righteouſnes, by whoſe ſtripes we are healed, for we were as ſheepe

going aſtray, but are now returned to the Shepherd and Biſhop of our ſoules. It is no more but beleeue and be ſaued: beleeue and receiue remiſſion: beleeue, and lay off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted Lambe.

Dauid was young, and after was old, yet in all his dayes he neuer ſaw the righteous forſaken. Sometimes he ſcourgeth his children, but like a louing Father he layeth no more vpon them than they are able to beare, for he afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſdome, to exerciſe their faith: for his mercy, to cauſe them to repent: but this is the end of all, he helpeth them in their diſtreſſes, he reuengeth himſelfe vpon his enemies, and giueth to his people reſt and quietneſſe. O that wee would therefore praiſe the Lord, and forget not all other his ſingular benefits. O that wee would confeſſe, that his mercy endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiring ſo ſmall a thing, with ſo great and liberall bleſſings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo he will not faile to accompliſh the other.

The fourth, is his patience and long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly he would haue no man periſh, but gladly would haue all men come to repentance. Hee is content to ſtay our leaſure, till we ſeeke and pray vnto him; and neuer ſmiteth, till there be no hope of redreſſe.

The fifth is his loue, in that he is content to ſtirre vs vp to holy exerciſes, and purity of life, and to allure vs with faire promiſes of aid, and proſperous increaſe of all his bleſſings in this world. The particular examination of theſe bleſſings would require a larger diſcourſe, than (fearing tediouſneſſe) I dare preſume to trouble you withall: wherefore a word of each, and ſo I end,

Touching

Touching the firſt, where it is ſaid, *God will awake vp vnto thee*, it is a greater benefit than the words import: for it ſignifieth, not onely that hee will heare thee, but that he will alſo doe what thou deſireſt, and ſatisfie thy requeſt. As long as the ſinner ſleepeth, the Lord is ſaid to bee aſleepe: but as ſoone as the ſinner awaketh from ſinne, God will ariſe (ſaith *Dauid*) and his enemies ſhall be ſcattered, and they that hate him, ſhall flie before him, as the ſmoake vaniſheth before the wind, and as the wax melteth before the fire, euen ſo ſhall the wicked periſh at the preſence of God, wherefore as *Paul* exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light*: awake vnto God, and God will awake vnto thee, and Chriſt, euen the ſonne of God, the bright morning ſtarre, ſhall giue thee the light of life. *Pſal.* 78. *Epheſ.* 5.

In the ſecond, hee promiſeth abundance of worldly bleſſings, in recompence of prayer, for it is ſaid, *He will make the habitation of thy righteouſneſſe proſperous*, that is, the Lord will make peace within thy wals, and proſperitie within thy places: hee will command his bleſſings to bee with thee in thy ſtore houſe, and in all thou ſetteſt thy hand vnto: hee will open vnto thee his good treaſure, euen the heauens to giue raine on thy land in due ſeaſon. Thou ſhalt lay vp gold, as the duſt, and the gold of Ophir as the ſtint of the riuer: thou ſhalt waſh thy paths with butter, and thy rockes ſhall powre out riuers of oyle: thou ſhalt call ſaluation thy wall, and praiſe ſhall be in thy gates, Lo, thus ſhall the man be bleſſed that feareth God. *Reuel.* 22. *Pſal.* 122. *Pro.* 28. *Iob.* 22. *Pſal.* 128.

Laſtly, *for being pure and vpright*, he will make thy latter end greatly increaſe, and that thou mayeſt the leſſe miſtruſt his promiſes hee will doe it, though thy beginning bee but ſmall.

Heere (brethren) yee ſee what a ſea of matter is offered me, whereunto if I would commit my ſelfe, I might diſcourſe vnto you, what ſtrange euents (by Gods prouidence) haue

haue happened in the world, what great Kings and Potentates haue beene plucked downe from their thrones, and
Heſt.8. what contemptible perſons in the eyes of the world, haue
Gen.30. beene aduanced to their roomes. How *Mardocheus* a ſtran-
Dan.6. ger was exalted into *Hamans* place: how *Ioſeph* and *Daniel*, the one a bondman in Egypt, the other a captiue in Babylon, were made Princes in thoſe kingdomes. But becauſe I will not ouermuch tranſgreſſe the bounds of modeſtie, or hold you longer than in this place I haue been accuſtomed,
Pſal.113. only remember what the Prophet ſaith; *He raiſeth the needie out of the duſt, and lifteth the poore out of the mire, that he might ſet him with the Princes, euen with Princes of the world.*

Pſal.78. Remember the example of *Dauid*, whom the Lord choſe and tooke from the Ewes great with young, that hee might feed his people in *Iacob*, and his inheritance in *Iſrael*. Remember the example of *Iob*, how the Lord turned the
Iob 42. captiuitie of *Iob*, as the riuers of the South, how hee bleſſed the laſt dayes of *Iob* more than the firſt, how hee gaue him ſheepe, and camels, and oxen, and ſhee aſſes, in more abundance than hee had before, how he increaſed him with ſons and daughters, euen to the fourth generation, ſo that hee
Pſal.126. died being old and full of dayes. Remember euen our owne eſtate, for whom the Lord hath done great things already: as created vs, and redeemed vs, and ſanctified vs, and not long ſince deliuered vs from the gaping iawes of
Pſal.41. thoſe that ſought to ſucke our bloud. Vpon ſome he hath beſtowed humility, whereby their minds are adorned with Vertue; honor vpon others, whereby their perſons are inueſted with maieſtie: vpon others comelineſſe, whereby the other two are graced: vpon others Orchards, which they planted not, at leaſt vnto which they gaue no increaſe: vpon others, increaſe of vertuous children, whereby their poſterity is preſerued: vpon others, the free paſſage of his word, which a long time had been obſcured by ignorance, the mother of deuotion, as the ſhauelings call it, but vnder

a ſtepdame of deſtruction, as we perceiue it: and though he beſtow but ſome one or two of his bleſſings vpon vs, yet how much are wee bound for theſe bleſſings to ſing praiſe, and honour, and glory, vnto him that ſitteth vpon the throne, and vnto the Lamb for euer. But vpon whom he hath beſtowed all theſe bleſſings, O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to reioyce in God their Sauiour. Examine then your owne conſciences I beſeech you, whether God hath beſtowed all theſe bleſſings vpon you, or no: and if he haue, O what great cauſe haue you to come before his face with praiſe, to ſing loud vnto him with pſalmes, to worſhip and to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thankſgiuing, and to enter into his courts with praiſe. And yet who knoweth whether the Lord hath greater bleſſings for you in ſtore; ye may be ſure he will pull downe the mighty from their ſeat, and exalt the humble and meeke. Surely the Lord doth vſe vertue as a means to bring vs to honor, & whoſoeuer you ſhall ſee endued with the vertues of this Text, I meane, with ſeeking vnto God, with prayer and puritie of life, yee may be ſure there is a bleſſing reſerued for him of the Lord, yea, ſuch a bleſſing, as though his beginning bee but ſmall, yet his latter end ſhall greatly increaſe. Pſal. 99. Pſal. 96.

God increaſe the loue of theſe things in our hearts, and make vs worthy of Chriſts bleſſings, which he hath plentifully in ſtore for vs: that after he hath heaped temporall bleſſings vpon vs, hee will giue vs the bleſſing of all bleſſings, euen the life of the world to come.

FINIS.

Maries Choice.

Luke 10. 38, 39, &c.

38 *Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named* Martha, *receiued him into her house.*

39 *Now she had a sister called* Mary, *which also sat at Iesus feet and heard his preaching.*

40 *But* Martha *was cumbred about much seruing, and came to him and said, Master, doest thou not care, that my sister hath left me to serue alone? Bid her therefore that shee helpe me.*

41 *And Iesus answered, and said vnto her,* Martha, Martha, *thou carest and art troubled about many things.*

42 *But one thing is needfull,* Marie *hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himselfe louing vnto *Lazarus* and his sisters, in raising him from the death of the body, and then from the death of the soule: so doe they here shew their thankfull minds to Christ againe, the one by receiuing him into her house, and the other by entertaining him into her heart. As he was God, he was receiued of *Mary*; as he was man, he was receiued of *Martha*. They both desired to entertaine our Sauiour, as *Iacob* and *Esau* desired to please their *Ioh.* 11. 5. *Gen.* 27.

their aged Father: but *Mary* made choice of the better part, and was preferred before her ſiſter, as *Iacob* ſped ſooneſt of moſt dainty veniſon, and preuented his brother of the bleſſing. And although the care of *Martha* in entertaining of Chriſt be not to bee miſliked, yet *Maries* diligence in hearing his doctrine, is of purpoſe preferred, to
Mat.6.33. teach vs, that it is much better with *Mary* to ſtudy in the word, and firſt to ſeeke the kingdome of God, than with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithſtanding, ſuch is the corruption of this ruſty age, that our greateſt care is to prouide for this preſent life, as the rich man *Luke* 12. inlarged his Barnes, wherein to put his ſtore for many yeares: but wee neuer or very late remember to prouide for the life to come, like that other rich man, *Luke* 16. that neuer thought of heauen, till he was tormented in the flames of hell.

In the 11. of *Iohn*, Chriſt is ſaid to loue the whole Family, and here hee is ſaid to come vnto them: For whom
Iob 2. he loueth, hee cannot chuſe but viſit, like the friends of *Iob*, that came to comfort him in his great aduerſitie: yea and the greater loue he beareth vnto any, the oftener he will reſort vnto them, yea, he will come and dwell with them, *Iohn* 14.23. Like *Iacob*, that came downe into *Egypt*, to his beloued Sonne *Ioſeph*, and dwelt in
Gen.5.4. *Goſhen*. But Chriſt is yet more kinde than *Iacob* was,
Gen.4.7. for hee came not, till he was ſent for with horſes and chariots, but Chriſt came of his owne accord to this beloued family.

Thus doth he alwayes preuent vs with his bleſſings: before he was deſired hee came into the world, hee called his Apoſtles before they came to him, and before he was requeſted, hee came vnto this noble houſe. O happy houſe that entertained ſuch a gueſt! but thrice happy inhabitants to whom ſuch a gueſt would vouchſafe to come! When hee came to the ſwiniſh *Gadarens*,

they

they desired him to depart out of their coasts, preferring their swine aboue their Saniour: but this godly family receiued him into their houses, preferring their God before their gold, and the health of soules before their worldly wealth. They receiued him into their house, who had not a house wherein to put his head, wherein their hospitalitie is commended, and shall certainly be rewarded at the dreadfull day: for with this and such like workes of mercie, the Lord shall answer the sentence of iudgement which is to be denounced against the wicked, that neuer exercise those workes of mercie. *Luke* 8. *Math.* 8. 19.

Let vs learne by their example to be harbourers, and giuen to hospitalitie, which is so often commended vnto vs in the scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habit of strangers: so we may daily entertaine Christ Iesus in the habit of a poore man, of a blinde man, or of a lame man: and whatsoeuer is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe. *Gen.* 18. *Gen.* 19.

Now as the vertue of hospitalitie is commendable in all sorts of men: so is it more especially commended to the Ministers, who are expresly commanded by the Apostle among other things, to be giuen to hospitalitie. Vnto the Leuites in time of the Law, the Lord appointed cities of refuge, to signifie that the Ministers house should be the poore mans harbour, and his store their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselues: they haue not wherewith to releeue the wants of others, for they haue not to releeue their owne. 1 *Tim.* 3. 2. *Num.* 35.

When *Martha* had thus entertained Christ as hee was man, into her house, *Mary* began to entertaine him as he was God, into her heart, shee sate at his feet to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and to instruct the

the faithfull, and in ſtead of bodily food, which they beſtowed vpon him, to giue vnto them the food of the ſoule. Thus doth he alwayes ſhew himſelfe a thankfull gueſt into what houſe ſoeuer hee entreth, hee leaueth better things behind him than he findeth, he loues not to be in *Zachæus* debt for his dinner, for in ſtead thereof he bringeth ſaluation to his houſe: neither doth he leaue his ſupper vnpaid for here, for in ſtead thereof he beſtoweth vpon them an heauenly Sermon. This ſhould be the exerciſe of faithfull Miniſters, when they are inuited to great feaſts, that as they are called the ſalt of the earth, which ſerueth to ſeaſon the meats, to make them ſauorie, and preſerueth them from putrifaction, ſo they ſhould ſeaſon the table talke with ſome godly conference, to miniſter grace vnto the hearers, *Epheſ.*4.29.

Luke 15.

*Mat.*5.13.

Theſe ſiſters were godly women, and both earneſt ſeruourers of Ieſus Chriſt, and yet in the manner of their deuotion there is ſuch difference, that the worldly affectiõ of the one may in ſome ſort be miſliked, in reſpect of the godly exerciſe and practice of the other: *Martha* is ſore incombred with much ſeruing, where a little ſeruice had bin ſufficient; but *Mary* is attentiue to heare the word of God, which neuer can be heard ſufficiently.

Mary ſitteth to heare the word, as Chriſt vſed to ſit when hee preached the word, to ſhew that the word is to bee preached and heard with a quiet mind. In a ſtill night euery voyce is heard, and when the body is quiet, the minde moſt commonly is quiet alſo. But *Martha* is troubled with other affaires, & therefore vnfit to heare the word, as the ground that is ſurcharged with ſtones, or ouergrown with weeds and thornes, is vnfit to receiue the ſeed, or yeeld any fruit to him that tilleth it: As often therefore as we come to heare the word of God, wee muſt not come with diſtracted minds, we muſt not trouble our ſelues with the cares of this life, which (as our Sauiour ſaid) are thornes to choke the word, and to make it vnfruitfull.

*Matth.*5.

Luke 4.

Iohn 8.

*Matth.*13.

Luke 8.14.

For

For *Moſes* was vnfit to walke with God, till he had put off his ſhooes, and the blind man vnfit to come to Chriſt, till he had throwne away his cloake: ſo we muſt thinke our ſelues vnfit to heare the word, and vnapt for euery heauenly exercise, till we haue put off our ſhooes, that is, our worldly cogitations and affections, and till we haue caſt away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profeſſion. Exod. 3. Mar. 10.

When our minds are quiet, we are fit to deale with heauenly matters: therefore the Doctors conferred ſitting in the temple: and God delighteth to deale with vs when we are moſt priuate: he appeared to *Abraham* ſitting in the doore of his Tent. The holy Ghoſt came downe vpon the Apoſtles, and filled all the houſe where they were ſitting. The Eunuch ſitting in his chariot, was called and conuerted by *Philips* preaching. Gen. 18 Act. 2. Act. 8.

Mary ſate at Ieſus feet, yet ſate ſhee not ſleeping as many ſit at the preachers feet, but ſhee ſate at Chriſt his feete and heard his word: As *Paul* was brought vp at the feet of *Gamaliel*, and was perfectly inſtructed in the law of the fathers. Act. 22.

Her humilitie is commended, in that ſhee ſate at Ieſus feet, to ſhew that the word is to be heard with all humilitie: her diligence and earneſtneſſe appeareth, in that ſhee would not departe to helpe her ſiſter, to ſignifie that the hearing of the word muſt be preferred before all worldly buſineſſe.

Her diligence and humilitie, ſerueth to condemne our negligence and contempt of Chriſt and his word, wee doe not ſit at Chriſt his fees, nay, wee rather ſet Chriſt at our feet, when wee are ſo negligent in hearing his word.

We are as ſlow to come to the Church, as the Rauen was to come to the Arke, and as loth to ſpend any time in the ſeruice of God, as *Pharao* was loth to let the Iſraelites goe to ſerue the Lord. If a commoditie were Gen. 8. Exod. 8. 32.

to be ſeene, whereout ſome profit might ariſe, how carefull would we bee to procure it? what paines would we take to get it? *Abſolon* was not more deſirous of a kingdome, than the rich men of our time are deſirous of golden gaine. But if it be a matter of coſt or trouble, if they cannot heare the word preached without ſome hinderance to their worldly buſineſſe, and ſome extraordinary charge to their purſe, then like the Gadarens, they are content to take their leaue of Chriſt and his word, and had rather loſe that heauenly pearle, than they would part from their worldly pelfe.

2 *Sam.* 13.

Luke. 8. *Mat.* 13. 40.

Thus in Chriſt we haue the patience of a good Paſtour, and in *Mary*, the patterne of a good hearer. Let Miniſters learne by his example to take all occaſions to preach the word, to be inſtant in ſeaſon and out of ſeaſon: and let Chriſtians learne by her example, firſt to ſeeke the kingdome of God and his righteouſneſſe, and then to prouide for the things of this life.

2 *Tim.* 4. 2.

Matth. 6.

While *Mary* was carefull for the food of the ſoule, *Martha* was curious to prouide food for the body, her greateſt care was to entertain Chriſt, and to make him good cheare, to teſtifie her thankfull minde vnto him, that had done ſo great things for them, hee had raiſed her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deſerued to bee well dealt withall at the hand of his hoſteſſe, whoſe ſonne hee had reſtored to life: *Eliſha* deſerued ſuch entertainment for her ſonnes reuiuing, then ſurely our Sauiour Chriſt is worthy to be welcome hither, where he had raiſed *Lazarus* out of his graue, wherein hee had lyen by the ſpace of foure dayes before.

1 *King.* 17.

2 *King.* 4.

It was well done therefore of *Martha* to ſhew her thankfull minde vnto Chriſt, but it was not well done at that time to ſhew her ſelfe thankfull in that manner: it was then time to heare the word, for at that time Chriſt preached

Iohn 11.

ched the word, it was no time for her to ſpend that time in other affaires, & to neglect the greateſt affaire, the meanes of her owne ſaluation.

It was not vnlawfull for *Martha* to labour, no more than it was vnlawfull for *Peter* to ſleepe: but when Chriſt was preaching, it was no time for her to be ſo buſie in ſeruing, no more than it was time for *Peter* to ſleepe, when Chriſt willed him ſo earneſtly to watch and pray. When Chriſt preached out of *Simons* ſhip to the people that ſtood vpon the ſhore, it was no time for *Peter* to play the fiſherman. But when Chriſt had left ſpeaking and commanded him to launch into the deepe, then it was time for *Peter* to let downe the net. *Mat.25.* *Luke.5.*

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, and as we may not vtterly neglect our lawful callings to follow ſermons, ſo muſt we not beſtow the Sabbath, which is conſecrated to the ſeruice of God, in following the workes of our vocation. All things haue their appointed time (ſaith the wiſe man) *Ee.3.* and euery thing is ſeemely in his conuenient ſeaſon, but when things are done prepoſterouſly and out of order, there followeth confuſion.

Although *Martha* did not heare Chriſt, yet did ſhe labour for Chriſt: many in our dayes will neuer labour for Chriſt, nor heare of Chriſt: but as the Iſraelites were weary of their iourney in the wilderneſſe, & loathed that heauenly *Manna*, ſo theſe men are weary of euery godly exerciſe, and are ſoone cloyed with the word of God. *Num.21.*

The fiue fooliſh Virgins waſted their oile to no purpoſe, and while they went to buy, were excluded the marriage; and theſe fooliſh men ſpend this time of grace vainly and wantonly, as though after this life there were no time of iuſtice and vengeance to bee feared. The day ſorueth for their pride and profit, the night is ſpent in ſport and pleaſure, and no time is left to heare the Word. When we are praying, they are playing: When we *Mat.25.*

we are preaching, they are eating and drinking, like the old world, that eate and dranke, that married wiues, and gaue in marriage while *Noah* was preparing the Arke for the sauing of his houshold. And as *Baals* Priests wounded themselues, to serue their idols, so these men take dangerous courses, and strangely trouble themselues to serue the deuill.

Gen.6.
Heb.11.
1 King.18.

Now *Martha* findeth her selfe aggrieued, and begins to enuy her sisters exercise, as *Iosephs* brethren enuied him for his dreames: and the sonnes of *Ishai*, that disdained their brother *Dauid*, for his forwardnesse in the combat with *Goliah*.

Gen.37.
1 Sam.17.

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must heare the hearing of the matter, and decide the controuersie. *Martha* playeth the plaintise, and accuseth her sister. *Marie* the defendant answereth by her Aduocate, and Christ himselfe that tooke vpon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed speedily. But Christ reproueth *Marthaes* curiositie, and then excuseth, yea and commendeth *Maries* care.

In *Martha* it appeareth how willing wee are to please our selues in our owne conceits, and how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall be turned to his reproofe; If he put on sackcloth to testifie his contrition, they iest at him, and the drunkards make songs of him. If

Psal.69.

Iohn Baptist be temperate in his apparell and diet, they will say, he hath a deuill. If *Paul* answer discreetly for himselfe he shall be charged to be mad with ouermuch learning: yea, if our Sauiour Christ himselfe frequent the com-

Luk.7.33.
Acts 26.
Luke.7.34.

pany

pany of ſinners, to reclaime them from ſinne, they will not ſticke to call him a friend and companion of Publicans and ſinners. Amongſt vs, if there bee any that bee more forward in religion than the reſt, and more diligent to heare the word, as *Mary* was, there ſhall not want ſome or other to cenſure them at their pleaſure, yea, to find fault, and condemne them for ſo doing: yet are not the godly to bee diſcouraged herewith, or to deſiſt from their godly exerciſes: for as the Lord anſwereth for *Mary*, when ſhee held her peace, ſo the Lord will defend their cauſe, and take their part againſt their aduerſaries. The Lord cannot abide to heare his ſeruants ill ſpoken of, but is alwaies readie to maintaine their right, and to anſwer for them. Hee will not ſuffer *Laban* to ſpeake an ill word to his ſeruant *Iacob*: And if *Aaron* and *Miriam* murmur againſt *Moſes*, the Lord will puniſh it with leproſie What a comfortable thing is this to the godly, that the King of Kings will take their parts, and will not ſuffer them to ſuſtaine any wrong? He is a moſt ſure and truſtie friend, that will not abide his friends to bee back-bited or ill ſpoken of, but either hee will anſwer in their defence, or he will finde ſome meanes to ſtop their mouthes, and reſtraine the ſlanderous tongues of their enemies, as ſometime hee ſtopt *Balaams* paſſage, when he went to curſe Gods people, and cauſed the dumbe beaſt to ſpeake and reproue the madneſſe of the Propher, rather than he would haue his people to be curſed.

*Gen.*3.24. *Num.*12. *Num.*22. 2 *Pet.*1.5.

The repetition of *Marthaes* name, argueth the vehemencie and earneſtneſſe of this admonition. The Lord is faine to bee very earneſt and importunate with vs, before hee can reclaime vs. So when God ſpake vnto *Abraham* hee called him twice by name, Chriſt called *Peter* thrice by name, *Iohn* 21. to cauſe him to make his threefold confeſſion to make amends for his three-fold deniall. And when the Lord ſpake vnto *Samuel*, hee called him foure ſeuerall times by name before he anſwered: for ſuch is the

*Gen.*22. 1 *Sam.*3.

great mercy of God, that he is content to admoniſh vs often of our duty, and ſuch is the dulneſſe and peruerſneſſe of our crooked nature, that wee cannot bee gained by the firſt admonition: but the Lord muſt call vs often and earneſtly, before we will hearken vnto him.

There are two things in the ſpeech of Chriſt to bee obſerued. The firſt is, his modeſt reprehenſion of *Marthaes* immoderate care: the other is, his friendly defence of *Maries* choyce. Though *Martha* was very careſull to entertaine Chriſt in the beſt manner, yet if hee perceiue any thing in her worthy reprehenſion, hee will not ſticke to tell her of it: hee will not ſooth her in her ſaying, nor ſmooth her in her owne conceit, for all the trouble and coſt that ſhee beſtowes vpon him. If wee bee often inuited to ſome mans table, and kindly entertained, it would bee vnkindly taken, if we ſhould finde fault with any diſorder: but foras much as all Chriſt his actions are the inſtructions of Chriſtians, therefore euery Chriſtian, but eſpecially Preachers, whom it more ſpecially concerneth, muſt learne by this example how to behaue themſelues when they are inuited to great feaſts, namely ſpeake their conſcience freely when they ſee a fault. The beſt requitall that wee can make of our good cheare, is to giue good counſell and wholeſome admonitions to them that inuite vs. When Chriſt dined with the Phariſie, *Luke* 11. and was miſliked for not waſhing before dinner, hee tooke occaſion to reproue their hypocriſie, their outward ſhew of holineſſe, which was the ſin of the Phariſes, and at another time hee noteth them for preſſing to the chiefe places at banquets, and ſheweth what modeſty is to be obſerued in ſitting downe to meat, and what gueſts ſhould bee bidden to our table. So ſhould Preachers behaue themſelues towards thoſe that inuite them to great feaſts, when they ſee perhaps ſome fault or diſorder, either in the maſter of the houſe, or in ſome other of the gueſts, to ſay vnto them thus, or otherwiſe as the caſe requireth,

Luke 14.

I will warne you of one thing that will doe you good, that you would leaue your Vſurie and extortion, your couetouſneſſe and oppreſſion, that you would leaue your ſwearing and blaſpheming the name of God, that you would forbeare to prophane the Lords Sabbath, that you would leaue your pride and exceſſe in your diet and apparell, that you would forbeare to ſpeak ill of any behinde their backs, or to beare any malice or hatred to any of your neighbours.

Theſe are the faults which are eaſie to be eſpied almoſt in euery place, and theſe are the faults which the faithfull miniſter of Chriſt Ieſus ſhould not leaue vnreproued, whereſoeuer he commeth. But as *Elias* told *Ahab* of his idolatry, though he were his King, and *Iohn Baptiſt* told *Herod* of his adultery, though hee did many things for him, and heard him gladly: ſo ſhould the Preacher reproue the people for their notorious offence, notwithſtanding ſome fauours and curteſies receiued from them. If Chriſt had cauſe to finde fault with *Martha* for her too much diligence in his entertainement, it ſeemeth he was not curious in his diet, but would haue beene content with ſimple cates, hee was no delicate or dainty gueſt, hee did not affect or delight in ſumptuous banquets, or coſtly fare, he rather requireth a religious heart, a conſtant faith, a willing minde to heare the word, with an earneſt care to liue thereafter. Theſe are the things wherein the Lord delighteth: theſe are the iuncates which he deſireth, and which he preferreth before all earthly cheare.

1 *King.* 18. *Matth* 14. *Mat.* 6. 20.

Thus is *Martha* reprehended for her curioſity: now let vs ſee how *Mary* is excuſed and commended for her godly care. One thing is neceſſary (ſaith *Chriſt*) and what is that one thing? Euen to heare the word preached, which is the power of God to ſaluation, to euery one that beleeueth. A man may better want all things than that one needfull thing, and yet wee deſire all other things, and neglect that one thing, which is ſo needfull.

This one thing hath *Mary* choſen, and therefore hath choſen the better part. *Marthaes* part is good, becauſe it prouideth for this preſent life: but *Maries* part is better, becauſe it leadeth to eternall life. It is good to be occupied about our calling, to get our liuing: but it is better to be occupied in hearing the word, which is able to ſaue our ſoules. As the head and the foot are both needfull in the body, ſo *Mary* and *Martha* are both needfull in a Common-wealth: man hath two vocations, the one earthly, by his labour: the other heauenly, by his prayer. There is the actiue life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelfe to be like himſelfe: and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenly things, wherein man ſheweth himſelfe to be like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in ſpirituall matters, liue like Angels. When they heare the word, God ſpeaketh vnto them: when they pray, they ſpeake vnto God: ſo that there is a continuall conference betweene God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loued *Martha* for her hoſpitality, as *Iſaac* loued *Eſau* for his veniſon. So did he loue *Mary* for diligence in hearing his word, as *Rebecca* loued *Iacob*, for hearkning to her voice. A Nurſe which hath her breaſt full of milke, doth loue the child that ſucks it from her: and Chriſt which hath his breaſt full of heauenly milke, is glad when he hath children to ſucke the ſame, let vs therefore (as the Apoſtle willeth vs, 1 *Pet.* 2. 12.) laying aſide all maliciouſneſſe, and all guile, and diſſimulation, and enuy, and all euill ſpeaking, as new borne babes, deſire the ſincere milke of the word, that we may grow thereby to bee perfect men in Chriſt Ieſus: let vs breathe after the fountaine of the liuing water, which ſpringeth vp vnto eternall life: and as the faintie Hart deſireth the water brooke

Gen. 25. 28.

Pſal. 42. 1.

to quench his thirſt: and for as much as many things are ſo troubleſome, and one thing is ſo needefull, let vs ſeeke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which wee learne by hearing the word of God, whereby faith (without the which it is impoſſible to pleaſe God) is begotten and nouriſhed in the hearts of Men. *Ec.* 12 13. *Heb.* 1.6. *Rom.* 10.17.

This is that good part which *Mary* hath choſen, by ſo much better than her ſiſters choyce, becauſe it concerneth a better life, and hath the fruition of this preſent life; *Mary* hath a double portion: ſhee heard the word, and eat of the meat which her ſiſter dreſſed, for godlineſſe hath the promiſe of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleaſures, and what not? they ſerue onely for the maintenance of this preſent life, which is ſo ſhort and ſubiect to mutability; but the word of GOD is the food of the ſoule, the bread of life, that immortall ſeed which bringeth forth fruit vnto eternall life. Let the word of God therefore bee precious vnto vs, becauſe it was ſo permanent: for heauen and earth muſt paſſe, but the word of God endureth for euer. If wee make choice of any thing beſide, it muſt bee taken from vs, or wee ſhall bee taken from it: but if wee make choice of this one thing, it ſhall neuer be taken from vs neither in this world nor in the world to come. The Lord grant that we be not onely hearers, but doers of the word, that it may be truely ſaid of vs as Chriſt ſaid of his diſciples, that heard his preaching, Behold my brother, my ſiſter, and mother: or as hee anſwered the woman that commended his carnall kindred, *Bleſſed are they that heare the word of God and keepe the ſame.* 1 *Tim.* 4.8. 1 *Pet.* 1.13. *Luke* 21.33. 1 *Pet.* 1.25. *Iam.* 1.22. *Ma.* 12.50. *Luke* 11.

FINIS.

THE FIRST SERMON OF *Noahs* drunkennesse.

Gen. 9.20, 21.

Noah *also began to be a husbandman, and planted a vineyard.*

And he dranke of the wine and was drunken, and was vncouered in the middest of his tent.

FIrst, we are to speake of *Noah*, then of *Cham* his wicked son, and after of *Shem* and *Iapheth* his good sonnes: In *Noah* first of that which he did well, and then of his sinne: In *Cham*, first of his sin, and then of his curse: In his brethren, first of their reuerence, and then of their blessing.

Now we will speake of the Father, and after of his children. *Then* (saith Moses) *that Noah began to bee an husbandman.*

This is the first name which is giuen to *Noah* after the floud, he is called a husbandman, and the first work which is mentioned, was the planting of a vineyard: one would thinke when all men were drowned with the floud, and none left aliue to possesse the earth but *Noah* and his sons, that he should haue found himselfe something else to doe, than

then to plant vineyards: and that the holy Ghost should haue intituled him King of the world, and not a husbandman of the earth, seeing there be no such men as *Noah* was, which hath more in his hand, than any King hath in the world, or shall haue to the worlds end: but thereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as wee doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which he had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if wee should see now a King goe to plough, a noble man to driue the teame, a gentleman keepe sheepe, he would be scorned for his labour, more than *Noah* was for drunkennesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling, nor his ancient yeares, nor his large possessions, to commend his industrie, or modesty, or lowlie minde therein. Which may teach vs humilitie, though wee learne to disdaine husbandry. Of whom will we learne to be humble, if kings giue example, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the Kings of the earth, and the example of the King of heauen?

The time was, when *Adam* digged and delued, and *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their works, which would be chastned themselues, because they work not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe that may so

so iustly complaine of her fall without cause, and her despight from them that liue by her, as this painfull science of husbandry: that it is marueil that any man will take the paine for the rest, to be contemned for his labour, and be a scorne for the rest, which might hunger and starue, if he did not labour for them more than they doe for themselues. No marueil then though many of the poore Countries murmur and complaine, that other cannot liue by them, and they cannot liue themselues: but it is marueil if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest paine yeeld the lesse profit? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruits so soone as the dearth is past, though he raiseth it a little while that dearth lasteth: but they which raise the price of their wares with him, seldome fall downe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanly, goe barely, house homely, rise early, labour daily, sell cheape, and buy deare, that I may truely say, that no man deserueth his liuing better, no man fulfilleth the law better: that is, *Thou shalt get thy liuing in the sweat of thy browes*, than this poore sonne of *Adam*, which picks his crums out of the earth. Therefore hee should not be mocked for his labour, which hath vexation enough though all men speake well of him: and in my opinion, if any deserue to be loued for his innocency, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feede the soule) as those that feede the bodie, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruants to prouide foode for you, and after to bring it to your doores: as the beasts

seruе

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vpon their misery, but my thoughts tell me, that it is a great part of our vnthankfulnesse, that wee neuer consider what an easie life and liuing God hath giuen vnto vs in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eat: but now they which doe not worke eat most, and the husbandmen which worke, eat not, but are like Bees, which prouide food for other and pinch themselues. Let vs consider this, for they had not one law and we another: but the same curse which was denounced vpon *Adam*, was denounced vpon all his children; That euery man should get his liuing in the sweat of his browes. Although I know there be diuers workes, and diuers gifts, and diuers callings to worke in: yet alwayes prouided, they which doe not worke should not eat, for in the sweat of thy browes, that is, in labour and trauaile: thou King, and thou Iudge, and thou Prelate, and thou Land-lord, and thou Gentleman, shalt get thy liuing, as *Adam* thy father did, or else thou doest auoid the curse, and a greater curse shall follow, that is, they which will not sweat on earth, shall sweat in hell.

Adam had food as well as thou, and so had *Noah*, and more than thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the worke of a Magistrate: hee which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should doe the worke of a Captaine: he which is a Minister, should doe the worke of a Minister: as when *Noah* was called an husband-man, he did the worke of an husband-man. This contempt of the Country doth threaten danger to the land, as much as any thing else in our

dayes,

dayes, vnlesse their burthen be eased, and their estimation qualified in some part to their paines. Thinking that you haue not heard of this Theame before, seeing the words of my Text did lye for it: thus much I haue spoken to put you in minde how easily you liue in respect of them, and to testifie our minds towards our poore brethren, which indeed seeme too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

Then (saith *Moses*) Noah *began to be an husband man.* In that it is here said that *Noah* began, it doth not disproue that hee gaue not himselfe to husbandry before, but it importeth, that *Noah* began to set vp husbandry againe after the flood before any other, so this good man recomforted with the experience of Gods fauour (which had exempted him and his seed out of the world) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker than hee was, yet he returned to his labour afresh, and scorned not to till and plant for all his possessions, as though he were an husbandman: such a lowlinesse is alwayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Here note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* himselfe: the old man, the hoary head, and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes, and how all the world after should labour and trauaile, till they returne to dust; so the old man, whom age dispenseth withall to take his ease, is more willing to prouide for the wants of his children, than they are which are bound to labour for themselues and their parents too, as the Storke doth feed the dam when shee is old, because the dam fedde her when shee was young. What a shame is

this

this is to *Shem* and *Iapheth*, that is, sonnes which are young and strong, that the Father should be called a labourer, when the sonnes stand by? Now the ground was barren because of the flood, and could not bring forth fruit of it selfe, because of the curse: therefore it pitied *Noah* to see the desolate, and barrennesse, and slime vpon the face of the earth, which he had seene so glorious and sweet, and fertile, with all manner of hearbes and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profit for sinfull man, as it did before.

By this we may learne to vse all meanes for the obtaining of Gods blessings, and not to lose any thing which we might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Proverbs, when he reproueth the slothfull husband-man, because his field brought forth nettles and thistles, in stead of grapes, not because the ground would not beare grapes, but because the slothfull man would not set them. Shall GOD command the earth and all his creatures to increase for vs, and shall not wee further the increase for ourselues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eat the childrens portion, and in time there would bee nothing left for them that come after. In this regard *Noah* seemeth to leaue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall be recorded of him so long as this booke is read: whereby wee are warned, that he which liueth only to himselfe, is not to be remembred of them which liue after. But as *David* cared how the Realme should be gouerned after his death, as well as hee did during his life: so though we die and depart this world, yet wee should leaue that example,

or

or those bookes, or those workes behinde vs, which may profit the Church and Common-wealth when we are dead and buried, as much as we did when he liued among them; Euen as *Noah* planted a Vineyard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first Vineyard and drunke the first Wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah*, and mitigate his fault, if he did sup too deepe of that cup: the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholesome iuyce of the Grape did lie hid from the world so many hundred yeares, and no doubt but there were Vines from the beginning, created with other trees: for how could *Noah* plant a Vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing he did not create fruits, but plant fruits as we doe? For this is principally to be noted, that so soone as he had opportunity to doe good, hee omitted no time, but presently after the floud was gone, and that the earth began to dry, he plied it with seedes, and wrought it till he saw the fruits of his labour. By this we learne, to omit no occasion to doe good, but whensoeuer we may doe good, to count it sinne if wee doe it not.

But if we be so exercised, then al our workes shal prosper like the Vineyard of *Noah*, because the fruit of the Vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this Vineyard, a signification of gladnesse and thankfulnesse in *Noah* for his late deliuerance, as the *Iewes* by their solemne feasts did celebrate the memoriall of some great benefit, but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parents, that we may prepare against the fire, as *Noah prepared against the water.*

This is worthy to be noted too, GOD did not so regard his husbandry, but that hee had an eye to his drunkennesse, and speakes of his fault as well as his vertue, whereby wee are warned, that though God blesse us now while we remember him, yet he will chasten us so soone as wee forget him: though wee be in a good name now, infamie will rise in an houre: though we be rich at this present, pouerty may come presently: though wee be whole while we be here, yet wee may fall sicke before night, euen as *Noah* is praysed in one verse, and dispraised in another: euen now God commends him for his lowlinesse, and now discommends him for his drunkennesse: as though he had forgot all his righteousnesse, so soone as he had sinned, and would call in his praise againe.

This was to shew, that *Noah* was not saued from the Flood because he deserued to be saued, but because God had fauour vnto him: for he which was not drowned with water, was after drowned with wine. As the *Pharisie* when they had done well were proud of it, and lost their reward: so when *Noah* had done a good worke, he spoyled it with sinne, and was dispraised where he was praised, as though God had repented him that he commended him. He planted well, but he dranke not well: therefore that which was good did him no hurt: then seeing he was trapped with a good worke, whatsoeuer wee doe, we may remember how easie it is to sinne, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. He which planted the Vineyard, is worthy to taste of the grape: but if thou haue found hony, (sayth *Solomon*) eat not too much, lest thou surfet. So if thou hast found wine, drinke not too much, lest thou surfet. A little wine is better than a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, lest that happen to thee which thou shalt heare of this noble Patriarch.

Though he were neuer so righteous before God, and men, though he escaped the destruction which lighted vpon all the world, though he had all the fowles of the ayre and beasts of the land at his command, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man, so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, he was drunken. This was *Noahs* fault, he was drunken with his owne Wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his Father did, the holy Ghost would scarce haue spoken of it, because he was a man of note, but when the Father forgat himselfe, and gaue his offence, marke the manner of the holy Ghost, as though he would shew you a wonder: he displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if he would say, Come and see the strength of man. He which was counted so righteous, hee which beleeued the threatning like *Lot* when the rest mocked, he to whom all the fowles of the ayre, and the beasts of the earth, flocked in couples as they came to *Adam*, he which was reserued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is ouercome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the Bird to goe by the net, than to breake the net: so it is easier for a man to auoyd temptations, than to ouercome temptations: therefore GOD forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but he forbad him to goe with *Balaks* seruants, knowing that if he went with them, and saw the

pompe of the Court, and heard the King himselfe speake vnto him, and felt the ticklirg reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Caiphas* fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forsweare his Lord God: therefore *Daniel* would not eate of the Kings meat, lest he should be tempted to the Kings will, shewing vs that there is no way to escape sinne, but to auoide occasion. Therefore *David* prayeth, *Turne away mine eyes from vanity*: as though his eyes would draw his heart, as the bayt tilleth on the hooke. *Noah* thought to drinke, he thought not to be drunke: but as he which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and tast of the fruit of his owne hands, God set an euerlasting blot vpon him which sticks fast till this day, like a barre in his armes; so long as the name of *Noah* is spoken of, that wee cannot read of his vertue, but we must read of his sinne: whereby every man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them, that they may comfort and profit vs, with that secret blessing which God hath hid in them: or else euery thing, the best gifts of God, may hurt vs, as the pleasant wine stayned and confounded the great Patriarch, when hee delighted too much in it, which he might haue drunke as Christ did at his last supper, and this disgrace had neuer beene written in his story: But God would haue a fearefull example like the pillar of salt, to stand before those beasts, whose onely strife is to make tryall, who can quaffe deepest, and shew all their valiantnesse in Wine.

Because there is such warning before vs, now we

haue the Drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why he cannot loue his enemies, which loueth such an enemie as this, which leadeth till he reeleth, duls him till hee bee a foole, and steales away his sense, his wit, his memory, his health, his credit, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke, that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and grouling like a beast, for who would be like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue falters, his face flames, his hands tremble, his feet reele: how vgly, how monstrous, how loathsome, doth he seeme to thee? so loathsome dost thou seeme to others when thou art in like taking.

And how loathsome then dost thou seeme to God? Therefore the first Law that *Adam* receiued of God, was abstinence, which if he had kept, he had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and he fasted when he receiued it, to shew, that they which receiue the word of God, receiued it soberly. A temperat man seldome sinneth, because the flesh which doth tempt, is mortified, lest it should tempt, but when the handmaid is aboue the mistresse, and a man hath lost the Image of GOD, and scarce retaineth the image of man, all his thoughts, and speeches, and actions, must needs bee sinne, and nothing but sinne, because the band of vertue, sobriety is broken, which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continency to refraine? When didst thou want heart to pray, but when sobriety was fled away, and intemperancie filled her roome? If shame let to sinne, it

caſteth out ſhame: if feare let to ſinne, it caſteth out feare: if loue let to ſinne, it expulſeth loue; if knowledge let to ſinne, it expulſeth knowledge, like a couetous Landlord which would haue all to himſelfe and dwell alone.

There is no ſinne but hath ſome ſhew of vertue, onely the ſinne of drunkenneſſe is like nothing but ſinne: there is no ſinne but although it hurt the ſoule, it beautifieth the body, or promiſeth profit, or pleaſure, or glorie, or ſome thing to his ſeruants: onely drunkenneſſe is ſo impudent, that it deſcrieth it ſelfe: ſo vnthankfull, that it maketh no recompence: ſo noyſome, that it conſumeth the body, which maketh ſinners ſpare, leſt they ſhould appeare to be ſinners. Euery ſinne defileth a man, but drunkenneſſe maketh him like a beaſt: euery ſinne defaceth a man, but drunkenneſſe taketh away the image of a man: euery ſinne robbeth a man of ſome vertue, but drunkenneſſe ſtealeth away all vertues at once: euery ſinne deſerueth puniſhment, but drunkenneſſe vpbraids a man, while the wine is in the ſtomach: and though hee would diſſemble his drunkenneſſe, yet he is not able to ſet a countenance of it, but the eye deſcrieth him, the foole knowes that he is drunke, becauſe his face betrayeth him, like the leproſie which breaks out of the forehead: ſo worthily hath he loſt his opinion of ſobriety, which hath loſt it ſelfe. His ſonne thinks himſelfe more maſter now than his father: his ſeruant makes him a foole: his children lead him like a child: his wife vſeth him like a ſeruant, and although his drunkenneſſe leaueth him when he hath ſlept, yet no man ſeekes to him for counſell after, no man regards his word, no man reckons of his iudgement, no man is perſwaded by his counſell, no man accounts of his learning, no man hath any glory to accompany with him, but ſo ſoone as drunkenneſſe hath made him like a beaſt, euery man abhorreth him like a beaſt, as they did *Nabuchadonozzar*: the ſpirit flyeth from him, leſt it ſhould grieue it, his friends

friends goe away lest he should shame them, and no vertues dare come neere, lest he should defile them.

How many things flie out when wine goes in? how is it then that he which loueth himselfe, can be so cruell to himselfe, that he should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and crack his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beauty, and deforme his beauty? The Poets need faining no more, that men are transformed into beasts: for if they were liuing now, they should see men like beasts: some like Lions, some like Wolues, some like Foxes, some like Beares, some like Swine: who is the beast, when the beasts satisfie nature, and man satisfieth appetite? when the beasts keepe measure, and man exceeds measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger shee will set vpon a man and slay him: after, when shee comes for thirst vnto the water to drinke, seeing the face in the Water, like the face of him whom shee deuoured, for griefe that shee had killed one like her selfe, takes such sorrow, that shee neuer eateth nor drinketh after, but beats, and frets, and pines her selfe to death. What wilt thou doe then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murderest so many vertues and graces in one houre?

As *Esau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense, and wit, and memorie, and credit, for a cup of wine. Thou hast not murthered thy brother like *Caine*, but thou hast murthered thy selfe like *Iudas*: as the *Rechabites* abstaining from wine, as *Ionadab* bade them, obtaine the blessing which God had

appointed to the Israelites: so let vs take heed, lest they which wee account Idolaters whilest they fast and watch, obtaine the blessing which God hath appointed for vs, (get away the blessings) while wee sit downe to eat, and rise to play. Therefore, as Christ sayd, remember *Lots* wife, so I say, remember *Lot*, one houre of drunkennesse did him more hurt, than all his enemies in *Sodome*: remember *Noah*, one houre of drunkennesse, discouered that, which was hid six hundred yeeres. Ten times more might be said against this vice: but if I haue said enough to make you abhorr it, I haue had as much as I would.

Some goe about to excuse *Noah* because hee was an old man, and therefore might soone bee taken cupshot: some because the Wines were hotter in those countries than they are with vs: some because of his change of drinks, which had not wonted himselfe to Wine, before: some because as most men delight in that, which by great labou they haue brought to passe of themselues.

So no maruell though *Noah* had a longing to his owne grapes, following herein the example of a curious cooke, which doth sup and sup his broth, to tast whether it be well seasoned, that he may mend it if he can, or mend the next: but as the Flie by often dallying with the candle, at last scorcheth her wings with the flame; so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault that he was drunke, as the punishment which followes doth witnesse. Such is the prouidence of God, that his mercie might be glorified in all, he hath concluded all vnder sin, and suffered the best to fall, that no man might trust in his owne strength, and that wee seeing their repentance, may learne to rise againe; how grieuous soeuer our sinnes bee, if yet haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, haue beene the like, who reign now in the kingdome of Christ with his Angels, and so may wee, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken, whereby you may see that a man may be drunk with his owne wine, he may surfet with his owne meats, he may lust with his owne wife, he may offend with his owne gifts, his owne honour may make him proud, his owne riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the child pluckes out the sting before he takes the hony: so let euery man, before he receiues the gifts of God, sit downe and looke what baytes, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and he shall vse the blessings of Christ, as Christ did himselfe.

FINIS.

FINIS

¶ A godly Prayer, to be ſaid at all times.

BEcauſe I haue ſinned, O Lord, and done wickedly in thy ſight, and prouoked thee to anger by my abominable wickednesse, making my body which thou haſt ordained as a veſſel for thine honor, an inſtrument of moſt deteſtable filthineſſe, O Lord be mercifull vnto me, and pardon me this great wickednesse: looke not vpon me, good Father, with the eies of iuſtice, neither doe thou draw againſt me the Sword of iudgement, for then how ſhall I that am but duſt ſtand in thy preſence, when thy wrathfull indignation commeth forth as a whirle-winde, and thy heauy diſpleaſure as a mighty tempeſt, ſeeing the earth trembleth, the depths are diſcouered, and the very heauens are ſhaken when thou art angry? Exerciſe not therefore thy fury againſt me, that am but chaff before the winde, and as ſtubble againſt a flaming fire: though I haue ſinned grieuouſly in thy ſight, preferring my wicked deſire before thy holy commandements: eſteeming the pleaſure of a moment before eternall and euerlaſting ioyes: nay, which is worſe, making more account of vileneſſe and vanity, and extreme folly and madnes, than of the glory and maieſty of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the deuils to quake, and burneth vnquenchable vnto the bottomleſſe pit of hell? whoſe might is ſo great, that by the breath of his noſtrils, he can in the twinckling of an eye deſtroy a thouſand worlds: yet will I bold, proſtrating my ſelfe before the throne of thy maieſty, heartily to beſeech,

beseech, & humbly to intreat thee, that thou wilt not deale with me according to my merits, for I haue deserued, that thou shouldest raine downe fire and brimstone, from out of heauen vpon me to deuoure me, or to open the earth vnder me, to swallow me vp quicke into hell: but thou art gratious and full of compassion, and rich in mercies, therefore do men put their trust vnder the shadow of thy wings. I haue none in heauen to fly vnto but thee, nor in earth of whom I may receiue any comfort, but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being ready to ease all those that are laden with the burthen of their sinne, and to refresh their distressed consciences. In the multitude of thy mercies I approach vnto thee, O Lord, desiring thee to looke downe from the height of thy sanctuary, vpon me poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeeds: especially this my aggratious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor be imputed to me hereafter for thy Sonnes sake, O Lord, in whom thou art well pleased, in whom thou wast fully satisfied vpon the Crosse for my sinnes: grant me free pardon and remission of that I haue so foolishly by my exceeding frailtie, committed gainst thee in this shamefull deed. But O thou my vncleane and vnthankfull soule, my vngodly and rebellious heart, what did I sinfull wretch and execrable caitife, so blindly & desperately attempt? How art thou become quite senselesse, that thou wast so ready to anger thy most louing God, and so prouoke thy most mightie Iudge, that thou mightest satisfie thy filthy flesh, suborned both by thine Gods most malicious aduersary, to grieue and vex the spirit of the Lord, and so damne thy selfe for euer? Hath not God of his singular fauour, made the heauens of old, and placed the Sun and Moone in them, two glorious lights with innumerable Starres, a wonderfull workmanship for thy vse and benefit? Hath he not lifted vp the cloudes

his ſtrong arme, and heaped treaſures of raine, haile, and ſnow, to doe thee ſeruice? Hath he not in the midſt of the world, laid the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence behold euery way thou lookeſt, the walles of this beautifull place? Hath he not gathered the waters into one place, and made the dry land appeare, and drawne forth by his power a pure ſubſtance of aire betweene heauen and earth, that fiſhes might multiply in the ſeas, foules in great abundance fly in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varietie grow and fructifie vpon the ground: yea creeping things, cattell and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groues, and all theſe to doe thee pleaſure? Hath he not further giuen thee ſprings and riuers, gold and ſiluer, pearles and iewels, euen plenty of ſtreames, ſtones, and mettall, to further thee with whatſoeuer for profit thou needeſt, or for pleaſure deſireſt? Hath he not made ther Lord and ruler ouer all his creatures, euen ouer all the huge Elephants, the Whale, the ſtrong Lion, and Vnicorne, and Horſe of Warre? ouer the ſauage Tigers, Beares, and Woolues? ouer the mighty Eagle, Griffin, Vulture, Oſtrich, and Hauke? Art thou not clad and defended, fed and enriched, cheared and renowned by theſe his creatures, and that all the parts of the body, and ſenſes of the minde, might be partakers of his goodneſſe, and with his ſweetneſſe refreſhed, comforted and delighted in great meaſure? yea aboue all this, hath he not breathed into thy body, an immortall ſoule, that thou mighteſt remaine with him in glory for euer? Did he not at the firſt frame thee like vnto himſelfe, that he might therefore loue thee as his ſonne? Did he not caſt into thy ſpirit the beames of his wiſdome, that thou through thy vnderſtanding mighteſt behold him and his glory, and ſtirred vp ſparkes of goodneſſe in thy heart, that thou mighteſt by thy affection imbrace him and his bounty, and be made perfectly bleſſed by his infinite happines,

pince, who when *Adam* thy vngrateful father, by diſtruſting him that hath faithfully promiſed, was throughly able to fulfill his will, & reſolutely determined exceedingly to aduance him, hauing giuen him this whole world in teſtimony thereof, by diſcontenting his mind with the excellent eſtate he was placed in of vnſpeakable loue, vnleſſe he might be as good as God himſelfe, proudly deſiring to make duſt the fellow of him, who was from euerlaſting infinitely full of wiſdome, power, grace, and maieſty, and had done all this at the perſwaſion of the moſt trayterous rebell of his right gracious King, and ſpitefull enemy of his moſt bountifull maſter, euen then when this moſt villanous conſpiring with Gods notorious aduerſary, had deſerued immortall hatred againſt him, and all that pertained vnto him: yea, they are yet vnborne, but contained in him, whoſe whole maſſe by this impious diſobedience, became by iuſt iudgement a temple of curſed eſtate for euer, and foreuer: thou alſo thy ſelfe bringing forth fruit of contempt of his law, which is moſt holy, mercifull, and mighty, yet euen then I ſay, of vnſpeakable pitty and compaſſion intended, nay promiſed, nay laboured to deliuer him and thee from that dreadfull vengeance which yee haue purchaſed by your wicked and vngracious demerits, and reconcile you baſe abiects and vile caſt-awayes, and yet vnborne and ſpightfull haters of the great God *Iehouah*, when there was no meanes to be found in heauen, neither nor in the earth, nor vnder the earth, but that he damne his onely begotten Sonne, the very brightneſſe of his glory, who neuer offended him, but was an obiect of delight vnto his ſoule, and reioycing vnto his ſpirit, that thou mighteſt be ſaued, a groſſe lumpe of ſlime & clay, vexing him by thy wickednes? yet deliuered his ſonne to the full power of Sathan, to put him to a moſt ſhameful death, by the hands of moſt deteſtable perſons, and did caſt him far away out of his fauour, and threw him downe into the bottomles pit of his vnſupportable wrath and indignation,

tiō, that thou mightest be placed betweene his owne armes in the kingdome of heauen in all royaltie and glory, as his deare and entirely beloued Son. Why therefore wast thou, O my vnholy and vnthankfull nature, so ready and prone, so violent and headstrong to commit things highly displeasant in his sight, who in a manner, & as far as was possible, slew himselfe for thy safety, when he had no creature so disobedient as thee? O thou my inward soule, & spirit of my mind, awake & stand vp to defend thy selfe, for thou art besieged with mightie enemies, the Prince of darknes, the rulers of the ayre, the spirituall craftinesse and policies of hell! why ariseſt thou not, thou sluggard? thy foes in great number are prepared with many ambushments, hauing a huge army al maliciously bent, with venomous darts to pierce thorow thy heart: they are entred thy holds at all fiue gates of thy outward sense, yea they haue broken downe thy inward doore, and haue left thee but one window towards heauen to escape by, euen by thy prayers whereto the spirit of God waiteth thy speedy comming: make haste, O thou heauy with sleepe, or thou art taken by thy cruell enemies, whose hands are of iron, and their teeth of steele, to grind thy very bones to powder: hearken no longer to that stinking harlot, thy wicked appetite, which lying in thy bosome, desireth nothing but thy vtter destruction, she perswadeth thee that thou art in no present dāger, that she may reioyce at thy miserable end. It may be thou art led to the slaughter, that though thou goe on a little way in thy pleasant path, thou maist returne backe when thou wilt, and thy little wandring will not greatly be regarded. O thou vnwise & foolish heart! when wilt thou vnderstand? hath the Sonne of God endured such paine for the smallest of thy sins, and makest thou so light account of so grieuous crimes? doth the law thunder curses, and plagues, & euerlasting torments against thy least inordinate motions, & diest thou not dread to performe so shamelesse a practice? Knowest thou not that the eyes of God & his Angels, behold thee

doing

doing that thou wouldest be ashamed to doe in the presence of vngodly men, or vncleane beasts: or doest thou consider how thou didst grieue the spirit of God, who hath vouchsafed of his infinite mercy, to dwell in thy body to this end, chiefly that he might mortifie thy carnall lusts? Why didst thou then defile his temple which he hath sanctified to be a house for himselfe to dwell in? take heed thou driue not out so worthy a guest, by such swinish and fleshly behauiour, who if he once depart, then shalt thou be a host for deuils, & legions of damned spirits, that they may fill thee full of all manner of iniquity, & then at length become pitch & brimstone, to maintaine the fire of Gods scorching wrath in thy sinews, spirit & inward bowels, drinking vp in full measure the dregs of the wine of his rage and fury: and canst thou be blind and wretchlesse, that for the vaine pleasure of sin for a little while, thou wilt constraine God to torment thee euerlastingly, who it may be euen at this instant, if thou wilt still try his patience and long sufferance, wil suddenly take thy spirit from thee, or come in iudgement to recompence to all sinners by his finall sentence the burning of the whole world, the stipend of horror, shame, confusion, & vtter reprobation, & weigh with thy selfe, that to approach to God, is the chiefest ioy of his chosen, to behold his glorious countenance in the face of his Son, whom as thy sins do seperate thee from him, and make thee vnable to speake to him by prayers, which is thy chiefest & greatest solace in this mortall life, how much more will these ungodlines make thee wish delay of the last iudgement, whose speedy & present comming whereof, is a chiefe proofe of our faith: and withall remember how the deuill that roaring Lion, laboureth by this impure act, to make thee more filthy and loathsome in the sight of God, and reioyceth to see thy gratious Father, mercifull Sauiour, and comfortable Sanctifier, so abused and withstood, and angered by him whom he hath wonderfully made, carefully preserued, and dearely redeemed, & tenderly loued, that if it may be, [illegible] should

shouldest by vtter Apostasie dishonor him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutiful, & not incourage thee in a sinfull course) yet mayest thou by little and little, and by often falling, bring thy selfe into a better liking, both of the wicked and of wickednesse it selfe, whom thou oughtest to hate with a perfect hatred; and then God by iust iudgement cast thee into a sure sleepe, that thy filthinesse may be seene of men, and thou condemned, to the griefe of the righteous, and scorned to the shame of the vngodly, and in the meane season, by prouoking Gods iudgment, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of Christian communication, of holy indeuours, of assured perswasions of faith, of stedfast waitings through hope, of constant suffering by patience, and hearty reioycing from Loue. In the perfect consummation of which things, because all happinesse consisteth, beware thou careleslie wretch, lest suddenly by thy abominable filthinesse, thou eyther for a time wholly depriue thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirit, to the glory of God the father. But why do I vtter my voice, or striue to make a dead carkas moue? O quicken thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voice of her shepherd, and follow thee whithersoeuer thou leadest: nay of thy tender compassion take me vp vpon thy shoulders, and carry me gently into thy fold againe: for theeues haue stolne me away, and haue bound my feet so that I cannot goe, and they watch for me vntill thou art gone, that they may carry mee away quicke from thy pastures: O doe thou therefore presently deliuer me, and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, and by thy grace subdue my vntamed affections. I am weake, O Lord, and vn-

able to resist the force of my mighty aduersary: send me help from aboue, and saue me out of the iawes of this cruell Lion: thou hast deliuered me out of the mouth of hell: O let not the gates thereof any more preuaile against me: let me not any longer be occupied in vngodlines, lest my enemy triumph ouer me, saying in his malicious heart, *There, there, so would I haue it.* Let this sin be far from me, O Lord, lest I should defile my selfe any more with this notorious wickednesse: worke therefore in my heart an vtter detestation of it, that I may euer hereafter keepe my selfe pure and vnspotted for thy kingdome. Thou that art able to make of stones children vnto *Abraham*, mollifie I pray thee my stony heart, that all manner of son-like affections may be imprinted therein: pluck vp, O good Father, these roots of bitternes, that no vnsauory fruit may come of the tree, which thou by thine owne hand hast planted: I desire, I looke, I call, I cry for thy assistance, that I may conquer this vnruly motion. O blessed Sauiour that hast granted so many petitions vpon earth, to them that were careful for the body, fulfill, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food nor apparell, but for thy heauenly grace and inspiration, yea let me lose al those rather than be left in my sinfull state, that I should be ruled any longer thereby. Mortifie good Father, in me the old body of sin, and giue vnto me a new body, purged from these dead workes, to serue the liuing God, renew my spirit daily, that I may cast away the workes of darknesse: let it be enough, O mercifull Father, that my weaknesse in falling heretofore, hath been made knowne vnto me, least I should be too proud. Now let thy strength appeare in putting this mine enemy vnder my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, and my soule framed according to thy image, be giuen ouer as a prey into the hands of Sathan? Deliuer me, O Lord, from the snares of the hunter, and preserue me from the hand of mine enemy, who lieth in wait for my spirituall life, and

labours

laboreth my euerlasting destruction, so shal I praise thee for thy great goodnesse, and magnifie thy name for giuing me conquest ouer my aduersary that is too strong for me. To thee I flie for succour til this tempest be ouerpast, hide me I pray thee vnder thy shield and buckler, that none of the fiery darts of Satan take hold on me. Good Lord, for the loue thou beareſt vnto mankinde, for thy Sons sake, who hath taken our nature vpon him, grant that I may not be tempted aboue my strength, & that in al temptations I may flie vnto thee, as a horne of my saluation, yeelding thee most humble and hearty thanks for that thou hast giuen me a desire to withstand my sinfull flesh, which thy work I beseech thee for thy names sake, to perfect and fully accomplish.

Mat. 26. 41. *Watch and pray, lest ye enter into temptation: the spirit is willing, but the flesh is weake.*

Another zealous Prayer.

ETernall God, almighty and most mercifull: we thy vnworthy seruants, prostrate before thy throne of grace, do yeeld our selues body and soule vnto thee for al thy benefits, which thou from our birth hast heaped vpon vs, as though we had alwayes done thy will: although we, occupied about vaine things, neuer marked, neuer loued, neuer serued, neuer thanked thee so hartily for thē, as we esteem a mortal friēd for the least curtesie. Therfore we come with shame and sorrow to confesse our sins, not small, but grieuous, not a few, but infinite, not past, but present, not secret, but presumptuous, against thy expresse word & will against our owne conscience, knowledge, and liking if any had done them but our selues: O Lord, if thou shouldest require but the least of them at our hands, Satan would challenge vs for his, & we should neuer see thy face againe, nor the heauens, nor the earth, nor all the goodnes which thou hast prepared for man: what shal we doe then, but appeale vnto thy mercy, & humbly desire thy fatherly goodnes, to extend that compassion towards vs, which thy beloued

beloued Son our louing Sauiour hath purchaſed, ſo mightily, ſo graciouſly, and ſo dearly for vs? we beleeue & know that one drop of his bloud is ſufficient to heale our infirmities, pardon our iniquities, and ſupply our neceſſities, but without thy grace, our ſight, our ſtrength, our guide, we are able to do nothing but ſin, as woful experience hath taught vs too long, and the example of them which are void thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh and the deuill. Therefore good Father, as thou in ſpeciall fauour haſt appointed vs to ſerue thee, like as thou haſt ordained all other creatures to ſerue vs, ſo may it pleaſe thee to ſend downe thy heauenly Spirit into our hearts, change our affectiõs, ſubdue our reaſon, regenerate our wils, and purifie our nature to this duty: ſo ſhal not thy benefits, nor thy chaſtiſments, nor thy word return void, but accompliſh that for which they were ſent, vntil we be renewed to the image of thy ſon. Good Lord, we beſeech thee, looke downe in the multitude of thy compaſſions, vpon thy militant Church, this ſinfull Realme, thy gracious ſeruant, our dread Soueraigne, his honourable Counſell, the Ciuill Magiſtrates, the painfull Miniſters, the two Vniuerſities, the people that ſit in darkneſſe, and all that beare thy Croſſe. Gather vs into one communion of thy truth, and giue vnto euery man a ſpirit to his calling, that we being mindfull of the account, and that we are called Chriſtians, may ſtraight reſolue, ſpeedily begin, and contiaually perſeuer in doing and ſuffering thy holy will. Good Lord bleſſe and ſanctifie our meeting, that no temptation hinder me in ſpeaking, nor them in hearing, but that thy word may be heard and ſpoken as the word of God, which is able to ſaue our ſoules in that day. There is no cauſe, O God moſt iuſt, why thou ſhouldeſt heare ſinners, which art diſpleaſed with ſin, but for his ſake, which ſuffered for ſin and ſinned not: in whoſe name we lift vp our hearts, hands, and voices vnto thee, praying as he hath taught vs: *Our Father which art*

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